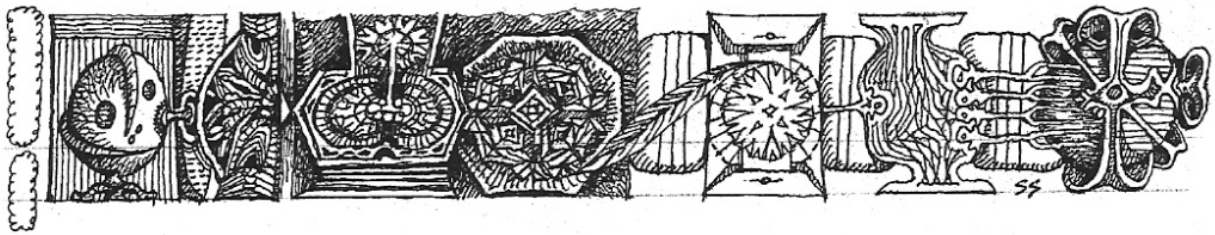


Towards a Synthesis of Norwegian Ecophilosophy



Drawing 1: Untitled drawing by Sigmund Kvaløy Setreng. Source: (Kvaløy Setreng 2001a: 0)

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Submitted by Scott Randall



Centre for Development and the Environment (SUM)

University of Oslo

Blindern, Norway

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Abstract:

Explicit Norwegian ecophilosophy emerged in the late 1960's as a collective effort for the common purpose of addressing the perceived crisis caused by a faulty human-nature relationship. The emergence was facilitated by factors unique to Norway as well as a rich historic tradition of holistic contemplation of the human-nature relationship, where it was at times mixed with the opposing idea of individualism. The brief climatic emergence was followed by a divergence which suppressed the collective approach, encouraging some independent ideas, leading to the dissolution of the greater ecophilosophical vigor. A renewal of Norwegian ecophilosophical thinking is deemed necessary to address an even greater strained present human-nature relationship; this will be attempted through a reunion of Norwegian ecophilosophy for the purpose of a framework of synthesized thought.

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Recently my daughter and I were laying on the couch together, both lazily gazing out the living room window at the fast moving clouds overhead, and she suddenly got a puzzled look on her face and asked me, “Kjører vi Pappa?”.

Thanks to Annika for asking those simple but deeper questions, and reminding me that we are also in tandem movement with the world around us. Thanks also to my family in the U.S. and Norway for their continued patience and support in my research of a non-traditional topic that I believe so strongly in. I am forever grateful to my wife Marit for bringing me to such a wonderful country that has given me a new sense of being;

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The Deep Ecology Workgroup at the University of Oslo has given me a wide-range of ecophilosophical understanding during the final stage of the Thesis, thanks to its members, especially co-founding member Martin Lee Müller, for

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During the early summer of 2006, Thomas Crowley (Yale student studying Deep Ecology) unknowingly assisted me in getting on the right mental track to start writing the first pages of the Thesis, at a time I desperately needed it...although all we really accomplished were long chess matches;

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Key Words:

Norwegian ecophilosophy, environmental crisis, human-nature relationship, systems theory, holism, Deep Ecology, collective thinking, collectivism, individualism, Norwegian nature tradition, scepticism, synthesis philosophy, anthropocentrism, ecocentrism, ecology, Gaia, mountaineering, *friluftsliv*.

Introduction

*Natures entire Aspiration, universal Self-realization, has no other Purpose than Consistency, which makes it completely Durable in Form. Moral, as well as Physical realization consists in the undisturbed Harmony or, in other Words, complete Individuality, where all Parts are so connected, that none are less essential or necessary than the other, and where nothing is left to Chance.*¹
– Niels Treschow, 1807 (Treschow 1807: 33-34).

Precisely 200 year ago, philosopher Niels Treschow began the Norwegian philosophical journey of the deep reflection of the human-nature relationship; his 1807 publication *Menneskeværd og Messeskevel* (*Human Worth and Human Wellbeing*) solidified this vision by introducing a new way of examining the changing Norwegian entity – through a presentation of the odd amalgamation of individualism and holism.² Through this mix, Treschow disclosed the powerful philosophical principle of self-realization, a higher step in human consciousness of understanding one's place in their surroundings. Ever since Treschow's early 19th century creation of his *Philosophy of Identity*, Norwegians have been openly contemplating the human-nature dilemma in literature, but the full supremacy of his eclectic philosophy was not fully apprehended until the latter half of the 20th century.

The Thesis relies on the statement: explicit Norwegian ecophilosophy³, based upon a rich national nature tradition of holistic thought, climaxed as a collective effort to divert a crisis stemming from a dysfunctional human-nature relationship, but quickly diverged thus stifling its momentum and future potentiality. The purpose of the Thesis is to demonstrate the strong presence of

¹ Translated from Danish to English: "Naturens hele Stræben, den almindelige Fuldkommenheds-Drift har intet andet Formaal end Regelmæssighed og med same tillegge Bestandighed i Formen. Moralsk saavel som fysisk Fuldkommenhed bestaaer i uforstyrret Harmonie eller, med andre Ord, fuldstændig Individualitet, hvorved alle Dele ere saaledes forbundne, at ingen er mindre væsentlig eller nødvendig end den anden, og at ingen Tilfældighed deri har Sted" (Treschow 1807: 33-34). Portion of quotation originally found and translated in (Witoszek 1999: 460).

² Reference: (Witoszek 1999: 460) and (Treschow 1807). Treschow had referred to the human-nature relationship in earlier publications from the late 1700's, but his 1807 publication was the first of this amount of depth on the issue.

³ The terms "ecophilosophy" and "ecological philosophy" will be used interchangeably to refer to Norwegian thinking (explicit and implicit) regarding the human-nature relationship, where the term "Ecophilosophy" will be used when referring to the explicit ecophilosophy created by the Ecophilosophy Group of *snm* led by Sigmund Kvaløy; their efforts from 1969-1973 will occasionally be referred to as "organized ecophilosophy". The term "Ecosophy" will represent the explicit ecophilosophical idea created by Arne Næss, which is also a precursor to "Deep Ecology".

Norwegian holistic ecophilosophical thinking in relation to the human-nature relationship, and the importance of collectivism in explicitly addressing a perceived crisis therein; as well as attempt to bring ecophilosophy back to a cooperative level in the form of a conjured reunion of various ecophilosophical ideas that evolved throughout its creation, evolution, and divergence, with the intention of a renewed effort at formulating a balanced relationship and understanding of our surroundings.

More specifically, the main goal of the Thesis is to demonstrate the twofold argument that the principles of holism in the Norwegian tradition of contemplating the human-nature relationship, along with the collective thinking approach of addressing the perceived crisis, resulted in the brief climax of ecophilosophy in the early 1970's in Norway. These two main points of collectivism and holism will also be shown to be driven by the idea of Systems Theory towards the latter half of the 20th century. To accomplish this main goal, the Norwegian tradition of holistically contemplating the relationship will be explored through the historical examination of art, literature, and exploration. It will also be shown how Norway's unique features (imbedded in culture, politics, landscape) can be attributed to the special holistic nature tradition. The tradition comprised of reflections and minor philosophical thoughts that addressed *problems* in the entire nature relationship, but it took a *crisis* atmosphere of the 1960's for the emergence of a collective ecophilosophical assembly to appear and construct explicit philosophy in response. This climatic emergence was a solid opportunity to make substantial progress in the way humans view and interact with nature, but this greater goal was never fully realized due to a general dissolution of the collaborative approach and thus the broader collective movement.

The secondary goal will be to demonstrate in the final two Chapters that there was a divergence of the collective structure and thinking leading to the importance of a reunion of this buried essential thought. Within this goal will include a semi-fictitious dialog including the prominent Norwegian actors during the climax, working towards the creation of a framework for a new

unified ecophilosophical vision. The dialog content will be based on the information gained from completing the primary goal, thus attempting to reinvigorate the greater idea that was oppressed. The best term to describe the approach for this secondary goal is a framework for synthesis of Norwegian ecophilosophical thought; accomplished by essentially taking these ideas back to a collective stance *ex post facto*, and extracting their value towards one greater collective philosophy for the purpose of mending a perceived degraded human-nature relationship in the present and looking into the future. The created framework will rely heavily on the original ideas presented in Treschow's *Philosophy of Identity*, thus balancing holism and individualism within the total synthesis, while striving for self-realization through scepticism.

The early Norwegian discussion of the human-nature relationship (also to be referred to as early/primordial ecophilosophical thinking) can be explained as a result of the industrial revolution which gave humans sudden immense power over nature, thus unbalancing the relationship at an increasing pace. Others point to earlier periods such as the rise of powerful religions such as Christianity (Lynn White Jr.)⁴, or even anthropological advances such as the use of fire (William Cronon)⁵ which upset the natural equilibrium between humans and nature. But on the contrary, many contend that these events only strengthened human's relationship with their surrounding, giving them power to dominate nature for their own self-interests, thus being a part of human nature (the heavy anthropocentric viewpoint). While these points are difficult to contradict, Norwegian ecophilosophy generally takes a more ecocentric approach, viewing the unbalanced relationship as a human and environmental crisis that deserves immediate attention; and needs more equilibrium to ensure the continuance of the human subject, as well as the natural environment. Nonetheless, the Norwegian contemplation of the relationship was ultimately a search for their identity with their surroundings, which was constantly in flux with the influences of romanticism, utilitarianism, and realism throughout

⁴ Reference: (White 1967).

⁵ Reference: (Cronon 2003).

Norway's history – a constant struggle to determine if humans are indeed in, outside, within, or in between nature.⁶

The Thesis will not attempt to demonstrate or prove the existence of specific natural/environmental problems, the point of interest is the relationship between humans and their natural surroundings (not necessarily always referring to nature or wilderness), and how this was interestingly engaged in the Norwegian context through efforts to philosophize the holistic root causes of the perceived problems. One important point to comprehend is how the environmental problems relate to the relationship: the problems exist in the form of natural alterations that are changing the surroundings and the planet. Major physical changes have always existed throughout the history of the planet, they are essentially what gives the planet life. The changes constantly undergo periods of rapid accelerations and decelerations, but the current alterations are at an accelerating rate of change, where at the same time modern industrial humans have become more conservative, and resistant to even minor change, thus allotting a crisis (human and ecological). A rational human response to a crisis is to immediately react and change in order to avoid greater changes/crisis later, but the modern conservative human is reluctant to any tangible individual major change as a preventative measure, but ironically deeply concerned with crisis issues, aware that they bring catastrophic change. This hypocritical growing scenario is damaging to humans future existence and survival on the planet, and a point of interest in the background of the Thesis. Also another reason why the Thesis addresses the human-nature relationship, a closer relationship can better recognize and alleviate damaging alteration, smoothing out the changes before they become a crisis. Thus recognizing humans and nature as a part of the same system, not separate entities; as well as the fact that the most important focus element of this shared system is humans, although this case at times may seem not to be true.

⁶ The concept of "ecohumanism" (as proposed by Witoszek) is a unique Norwegian response to this dilemma, and will be discussed further in the Introduction and in Chapter 1.

As previously noted, ecophilosophy tends to be ecocentric, which can equate to a fuzzy anthropocentric approach because nature is being philosophized, but the interest is fueled by anthropocentric-driven factors. It can be argued that humans are addressing a global ecological problem, but solely for human needs, because we are after all...human. But this is all contained in the ecocentric continuum of looking after our home in order to look after its inhabitants, because we are after all...supported by the ecosystem; or as climatologist James Lovelock explains “the well being of Gaia must always come before that of ourselves: we cannot exist without Gaia”⁷. But Gaia would also not exist as we know it without humans. Warwick Fox, creator of Transpersonal Ecology, would refer to this as the *anthropocentric fallacy* (or *fallacy of equivocation*) or a conflation of non-anthropocentric and anthropocentric stances, where differing levels of value are applied to the non-human world within the approach.⁸ His answer to this dilemma is the categorizations of *ecocentric ecology* “an ecocentric approach to ecology/living-in-the-world”, and *anthropocentric ecology* “an anthropocentric approach to ecology/living-in-the-world”.⁹ Norwegian ecophilosophy broadly conforms to a fuzzy ecocentric view (stemming from the ecohumanist traditional code), which fits into the *ecocentric ecology* category, but with occasional hints of *anthropocentric ecology* as well - the Thesis approach follows this rhythmic sway in stride.

Study Period

The examination of the early Norwegian reflection upon their relationship with nature (*conception*) will begin with a discussion of the establishment of a Norwegian mountaineering club in 1908. It will be shown that the roots of the early ecophilosophical thinking found in this group stretch back to the period of Treschow (1800’s), and important signs can also be seen as early as the 1600’s in Norway.

⁷ Source: (Lovelock 2006: 134).

⁸ Reference: (Fox 1990a: 20-22) and (van Wyck 199: 79-80).

⁹ Source: (Fox 1990b).

From this conception stage, the examination leads up to the primary study period which will begin precisely in 1969, and focus up through the middle of 1972. The 1960's, leading into the early 1970's was a global period to open, explore, and revolt against the norm. More than often, the revolutionary ideas were not new or fresh, but old feelings that had been brewing in society over long periods of time that had finally been given the avenue to proceed. The establishment of the Ecophilosophy Group¹⁰ at the University of Oslo in 1969, led by Sigmund Kvaløy¹¹, is seen as the first driving force of ecophilosophical issues in Norway (*emergence*).¹² The group's collective effort spawned a slurry of ecophilosophical thinking at the beginning of the decade. The period 1970-1975 has been quoted as "The Golden Age of Environmentalism"¹³ in Norway, and the study period of ecophilosophical climax closely mirrors that statement.

The climax period ends in the middle 1970's when the rush of collective ecophilosophy thinking had calmed due to various factions, and only a few lasting philosophies were still being discussed and followed (*divergence*). From the late 1970's until the middle 1980's there was a period of adaptation and evolution of the remaining ideas, which eventually tapered off into dissolution. From this point there has been decreased discussion within the Norwegian ecophilosophical realm, with few publications covering the topic, thus signaling a drop, or near death of the momentum of ecophilosophy in Norway; leading to the present to explore a renewal of Norwegian ecophilosophical thinking towards the future (*reunion*).

Structure

The Thesis structure will chronologically follow the movement of ecophilosophical thought as related to the human-nature relationship in

¹⁰ Also referred to as the "Ecophilosophy Workgroup" from sources during the period, for example see (Kvaløy 1973: 4nn1).

¹¹ Note that Sigmund Kvaløy changed his name to Sigmund Kvaløy Setreng in 1981. He will be referred to as Kvaløy throughout the entire Thesis, but literary references after 1981 will be stated as Kvaløy Setreng.

¹² Reference: (Grendstad et al. 2006: 37-39)

¹³ Source: (Grendstad et al. 2006: 39).

Norway. Chapter 1 will demonstrate how early ecophilosophical were being discussed and applied in the collective mountaineering group in the early 1900's, and from then incubating in the climbing environment throughout the entire study period. To best understand this arrival of ideas, early Norwegian history from the 1600-1960's will be examined, where the roots to ecophilosophy and holistic ecophilosophical thinking were being conceived as Norwegian were concurrently developing their identity with their changing surroundings. During this early history it will also be shown how Norway has unique features which allowed for a special human-nature relationship and holistic thought which was emulated through art, literature, and exploration. Specific individuals and their publications during this period will be highlighted to show their particular contribution to Norway's nature tradition and reflection upon the relationship, these contributions in themselves are early ecophilosophical ideas. The ecophilosophical conception chapter will end in the late 1960's with a discussion of a mounting environmental crisis, leading into the collective response in Chapter 2.

The second chapter will document the initial emergence of organized ecophilosophy¹⁴ in Norway starting in early 1969, and analyze the particular holistic philosophies that were being adorned, as well as their relation to the human-nature relationship (this is the primary study period, 1969-1972). The Chapter will focus mainly upon the one organized ecophilosophical group and its members, its subsidiaries, its events, and its philosophy developed to conquer a perceived ecological and human crisis collectively, all for the purpose of resolving a distraught relationship. There will be particular attention on the individuals of the period, including the specific elements of the ecophilosophical ideas that they were publishing, with emphasis on how these ideas are tied into the Norwegian nature tradition stemming from holism, and gradually an introduction of individualism in between. The Chapter will

¹⁴ It should be reiterated that the term "organized ecophilosophy" refers to the discussion of ecophilosophy in a formal, group collective setting; opposed to individual reflections within ecophilosophy. For the most part this term points to the Ecophilosophy Group derived from *snm* in 1969. The term "organized environmentalism" was similarly used throughout the book *Unique Environmentalism* (Grendstad et. al. 2006: 1).

conclude in the middle of 1972 with the realization that the emergence of collective thought was merely a climax, where differing ideas were beginning to originate outside of the group, with similar goals as the group's main purpose, but with different structure and tactics.

Chapter 3 will indulge upon the greater divergence of ecophilosophical thinking in Norway that was spawned through the materialization of differing ideas in the early 1970's. The dominant individuals during this period will be discussed, with deep analysis of their created ecophilosophical ideas in literature. Over a short period these remaining ideas evolved, adapted, and eventually disappeared from the forefront, taking with it the greater energy of ecophilosophy. The chapter will conclude with prevalent criticism of various subsets of Norwegian ecophilosophy, which essentially snuffed its momentum.

The final chapter will attempt to reignite the lost energy through the creation of a semi-fictitious reunion of the primary ideas discussed during the emergence and divergence chapters. The reunion will also rely on the root ideas that formed the nature tradition as presented in the conception chapter, all in the spirit of putting these conceived and emerged ecophilosophical ideas into one collective effort with a common goal (of attempting to divert a crisis, and assisting in mending the human-nature relationship). The reunion will be created through character dialog with the ultimate purpose of extracting value and creating a path towards a singular synthesized idea with the spirit of a new Norwegian ecophilosophical vision. The main ideas from this dialog will be composed in a table and summarized for the building of a framework for the philosophy. It must be noted that the purpose of this chapter is to just create a *draft framework*, which can be later built upon towards a complete ecophilosophical synthesis in a different setting than this Thesis.

The Thesis will conclude with a discussion of how the draft framework should proceed towards a true synthesis of Norwegian Ecophilosophy. Here it will be stressed how the creation of a new "story" is critical to the proliferation of a new synthesis, where the story will be the working vehicle for the conceptualized idea to disperse, educate, and influence...ultimately attempting

to build a stronger relationship with humans and their surroundings for the purpose of less drastic future alterations to both.

Methodology

Anthropological researcher and epistemological connoisseur Jennifer Schirmer states that a thesis's "methodology allows us to ask new questions in pursuit of knowledge".¹⁵ The methodology of this Thesis will attempt to follow that instruction through an analysis of Norwegian ecophilosophical thinking in a manner that has not been attempted prior. Through the utilization of the overall methodological principle of hermeneutics, with a tailored systems-based approach, the pursuit of greater knowledge through a reunion of thought can be accomplished in a new light.

The Thesis will utilize hermeneutic methodology as it explores the creation and movement of ecophilosophical thinking in Norway which will proceed in a chronological order. It should be stressed that the Thesis only concentrates on published ecophilosophical thinking and published explicit ecophilosophies to lend support to the argument. While there has been a long history of "environmentalism" in Norway, most of these groups, individuals, and movements are not driven by philosophy, but by other factors such as science, passion, or politics. The information used in analyzing the climax of Norwegian ecophilosophy is derived mostly from primary sources during the period of interest (main study period being 1969-1972), with some reliance on secondary sources compiled after the study period. Research has been based upon applicable ecophilosophical ideas that were being published, as well as its author, along the full course of the ecophilosophical discussion within the study period. The main publication or idea for each selected individual will be particularly analyzed in reference to its ecophilosophical importance and/or future contribution to the Norwegian tradition of holistic thought, or collective approach. So, the focus will keep the ecophilosophical thinking at the forefront, striving to present it at the philosophical level first, with support from

¹⁵ Source: (Schirmer 2005).

the historical context. Some informal interviews and brief discussions with individuals involved with the Norwegian ecophilosophical front will also be used as direct and indirect information sources, but textual information will in most cases supersede any information obtained from discussions.

Besides the straight-forward hermeneutical method determining the collection of information for the Thesis, the final chapter which conjures the reunion of individuals and thought will incorporate an irregular applied notion. While hermeneutics determines the dialog in the reunion text, where a majority of the dialog is direct quotation from primary sources, the guiding principles of this last chapter is towards a synthesis of thought. Synthesis is in itself a holistic and collective principle, (which follows the Thesis question) as well as a component of systems thinking (which is a portion of the general approach that will be explained).

Approach

Systems thinking involves stepping away from the notion that it is possible to predict and control nature...the metaphor of control is the wrong basis on which to build a fruitful relationship with nature – participation is clearly more appropriate, and is in fact the only available option. In order to participate fully and properly we need to use quantitative methods appropriately, but we also need to develop a deep, intuitive sensitivity to the qualities of things. – Stephan Harding (Harding 2006: 33).

The Thesis relies upon a systems approach to compliment the holistic component, which interestingly has deep roots in Norwegian mythology. Much of the Norwegian ecophilosophy to be discussed has some ties to the basic concepts of Snorre's *Edda*, primarily the belief that "all is originally One".¹⁶ The *Younger Edda* proclaims in the introduction that "He also gave them a potion of wisdom so that they could understand all earthly things and the details of everything they could see in the sky and on earth. They pondered and were amazed at what it could mean that the earth and animals and birds had common characteristics in some things" (Witoszek 1999: 460). A more modern conception of Edda's beliefs can be found in the notion of holism, as well as Systems Theory, which are both specifically seen within the

¹⁶ Source: (Witoszek 1999: 460).

foundations of various ecophilosophical thought, and where both clearly demonstrate the general approach that will be utilized in the Thesis, in addition to the subsets of collectivism and synthesis that will be utilized.

Holism was first conceptualized by Parmenides in the 5th century BC, and utilized by Aristotle in his *Metaphysics* with the idea of "the whole is more than the sum of its parts"; holism was first introduced in contemporary ecological literature by the controversial Jan Christian Smuts in his 1926 book, *Holism and Evolution*, Smuts believed his "tree of knowledge" could solve the "riddles of the universe".¹⁷ The holistic idea has also been referred to in between history by thinkers such as Spinoza, Hegel, and Marx. It should also be cautiously noted that holism is a natural pulsating phenomenon in cultures, "One can even make a good case that the integrative [holistic] and reductionist modes of consciousness are both innate to the human organism, and that they have manifested in different cultures in different ways at different times" (Harding 2006: 29). But the Norwegian experience is special in that it contained the added individual/self-realization concept hovering in the background (thanks to Treschow) which reemerges late in the ecophilosophical discussion to give great significance to ecophilosophy and its future as a candidate for a successful synthesis.

Where holism was seen throughout the contemplation and formation of the Norwegian human-nature relationship, the systems side of the Thesis approach was utilized in various ideas of the ecophilosophical climax of the early 1970's. Systems thinking can actually lead to holistic tendencies, and looking at the world holistically can facilitate system thinking. Systems theory as it was popularized in 1968 was seen as the new "novel paradigm in scientific thinking"¹⁸ that took the focus off of objects and onto relationships and processes between the objects, the greater networks of the earth; this alternative

¹⁷ Source: (Anker 2003: 158). Smuts is considered a controversial character because of his application of holism in which "he used ecological reasoning to form a racist charter of human rights for the United Nations" (Anker 2001: 3).

¹⁸ Source: (von Bertalanffy 1973: xvii).

thinking model undoubtedly assisted the rapid emergence of collective ecophilosophy in Norway in the early 1970's.

Systems Theory can be plainly described as where a system is composed of parts that when combined make up a new whole. The new whole is then greater than the sum of the individual parts making up the whole, and the whole has properties which cannot be found in its constituent parts – a principle that is critical to the points of holism, collectivism, and synthesis as used in the Thesis. Systems Theory stems from the ancient form of *natural philosophy* and has recently evolved due to the fact that the “mechanistic scheme of isolable causal trains and meristic treatment had proved insufficient to deal with theoretical problems, especially in the biosocial sciences, and with the practical problems posed by modern technology” (von Bertalanffy 1973: 11-12). Systems Theory author, von Bertalanffy first conceived the idea in the early 1940's based on the belief that this mechanistic world view and its treatment of our environment is destroying humans and our society from the inside,

Rather, we seem to be victims of ‘historical forces’ – whatever this may mean. Events seem to involve more than just individual decisions and actions and to be determined more by socio-cultural ‘systems,’ be these prejudices, ideologies, pressure groups, social trends, growth and decay of civilizations, or what not. We know precisely and scientifically what the effects of pollution, waste of natural resources, the population explosion, the armaments race, etc., are going to be. We are told so every day by countless critics citing irrefutable arguments. But neither national leaders nor society as a whole seems to be able to do anything about it...we seem to follow some tragic historical necessity. (von Bertalanffy 1973: 8)

He proposes the theory to counteract what are seen as unstoppable mechanistic forces, and give a better holistic perspective to humans and the grasp of all life. It is most likely not coincidental that von Bertalanffy published his first major work on *General Systems Theory* in 1968¹⁹, the year before the beginning of

¹⁹ The 1973 revised edition (von Bertalanffy 1973), which contained a new forward to the 1968 edition, was used as reference in this Thesis. von Bertalanffy first proposed systems theory components in the late 1940's (von Bertalanffy 1950).

the climax of organized ecophilosophy in Norway. Ecophilosophy during this period acknowledged this theory, sharing many of the same viewpoints through references of “systems” throughout the literature.

The subset of Systems Theory that will be more specifically utilized in the Thesis, as was in Norwegian ecophilosophy, is *systems philosophy*, which proclaims to be a new world view, and the concept of systems to be a whole new paradigm. It is also seen as a “‘new philosophy of nature’ contrasting the ‘blind laws of nature’ of the mechanistic world view and the world process as a Shakespearean tale told by an idiot, with an organismic outlook of the ‘world as a great organization’” (von Bertalanffy 1973: xxi). Systems philosophy (like all other philosophies) can be divided into three parts: systems ontology, systems epistemology, and values. An underlying aspiration of the values segment of *systems philosophy* is a negligible attempt at a unity of science, where the theory views all under the same system, thus a *de facto* unity of all (including sciences).²⁰ A *unity of science* is one of the ultimate facets that deeper questioning based on a systems orientation can lead to, and is occasionally referred to in Norwegian ecophilosophical literature – the ultimate push away from the mechanistic, quantification based worldview that suppresses the social sciences and creates universal division.

A more specific view of systems that will also shape the approach of the Thesis is *cybernetics*. Where Systems Theory focuses more on the structure of systems, cybernetics views how those systems function and communicate. Cybernetics is a product of Shannon’s Information Theory which looks at ways to optimize information and its transformation via communication channels.²¹ Although the first modern description of cybernetics was given by Norbert Wiener in 1948²², the idea has been recently popularized by James Lovelock within his Gaia hypothesis that originated in 1968, and popularized in the late 1970’s. Lovelock describes cybernetics being concerned with “...self-

²⁰ Reference: (von Bertalanffy 1973: xxi-xxiii).

²¹ Reference: (Heylighen et. al. 1999).

²² Wiener’s first published book on cybernetics in 1948, *Cybernetics, or Control and Communication in the Animal and Machine*.

regulating systems of communication and control in living organisms and machines...steer[ing] an optimal course through changing conditions towards a predetermined goal” (Lovelock 1979: 48). Lovelock believes that his idea of Gaia is a total living world controlled by cybernetic laws; all of the components of the overall system (Earth) work together towards the ultimate purpose of survival of the system...making the Earth one large greater organism.

Cybernetics makes this possible through the understanding of communication between the various components within the system, which are determined to work together for the greater good of the system. The cybernetics concept as utilized by Lovelock shapes the approach of the Thesis by providing the ultimate holistic view of the Earth (the human viewpoint from the spaceship, as well as the submarine, as well as the microscope, all at the same time), which undoubtedly had an effect on the climax of ecophilosophy in the early 1970's.

The concepts of holism and systems strongly counteracts such theories as Descartes reductionism, where there is a greater understanding and focus on individual parts, which in turn gives a greater understanding of the whole²³ - while this is a valid world view that has its advantages, the Thesis approach, as well as Norwegian ecophilosophy, views the whole as more important than the parts, or the sum of its parts (except when it comes to the part of individual and the path to self-realization). Systems thinking and cybernetic properties will be applied and extrapolated into the Thesis through the belief that individuals thinking and working together collectively in a group will produce a greater, more substantial product compared to those same individuals thinking and working alone, or even the combination of the sum of all of the individual ideas working separately. Further, the group thinking and sharing of information will ultimately have a greater benefit to the system; conversely, individuals working solo without the sharing of information will have more difficulty producing long-lasting benefits for the system.²⁴ Not only does this lend

²³ As introduced by Descartes in Part V of his *Discourses* (1637).

²⁴ Although this can be easily refuted with evidence of super-brilliant individuals such as Albert Einstein, individuals such as him appear rarely in the human time-frame, and generally they are extremely specialized, thus lacking the holistic particulars to solely benefit the greater system.

support to the collective aspect of the Thesis, but also supports the use of synthesis in the last Chapter.

The concept of *emergent properties*, which can be derived from Systems Theory, comes into play with the discussion of collectivism and the relationships between parts. *Emergence* is where many simple objects can suddenly produce one complex outcome when they work collectively, and has been pondered by Aristotle all the way to Julian Huxley. The emergent idea can also be seen in the science of *network intelligence*, “that important parts of our personal cognitive processes are caused by the network via unconscious and automatic processes...and that consequently, important parts of our intelligence depend upon network properties. Human intelligence is in both the individual and the social network, and across a broad range of tasks” (Pentland 2007: 21). Emergence is yet another subset of systems thinking that enhances the Thesis’ utilization of collectivism and synthesis, where the greater goal always concerns the greater whole.

Many disciplines actually contain their own subset (or sometimes faction) that is concerned with holistic and systems thinking in regards to the specialized field of study. One example is *gestalt* psychology, where living organisms “perceive things not in terms of isolated elements, but as integrated perceptual patterns – meaningful organized wholes, which exhibit qualities that are absent in their parts (Capra 1996: 32). The idea conveys that all objects are not independent, but a part of the greater system, and it is the relationships that connect the objects to the whole that are of importance.²⁵ Gestalts will be a part of the discussion involving Deep Ecology, but will also be essential to the approach, because much of the Thesis is concerned with the relationship of individuals thinking in relation to each other in regards to the progress of ecophilosophy, a prerequisite to understanding collectivism and synthesis in this context.

In Debora Hammond’s book *The Science of Synthesis*, she describes how the concept of synthesis is a discrete component of systems theory itself,

²⁵ Reference: (Harding 2005).

hinting also that the synthesis portion is the closest to a unification of science through it holistic principles:

A metaphor and a framework, the systems concept as articulated by its earliest proponents highlights relationship and interconnectedness among the biological, ecological, social, psychological, and technological dimensions of our increasingly complex lives. Seeking to transcend the reductionism and mechanism of classical science -- which they saw as limited by its focus on the discrete, component parts of reality -- the general systems community hoped to complement this analytic approach with a more holistic approach. As one of many systems traditions, the general systems group was specifically interested in fostering collaboration and integration between different disciplinary perspectives. (Hammond 2003: publisher's description).

The approach gives optimal benefits to an analysis of philosophical discussion and the creation of the ultimate applied outcome, particularly when discussing an all-encompassing and multi-disciplinary topic such as ecophilosophy. While not all of the concepts mentioned in this section will be explicit in the following chapters, they are working in the background assisting the approach of the Thesis moving forward towards one greater idea. A concept that is prominently in the forefront is the threat of a crisis and its role in the human-nature relationship; two notions that need greater attention and definition before embarking on the Thesis' course.

Crisis, and the Relationship

Where it will be shown in pre 20th century Norwegian literature, art, and exploration that there existed human-nature problems that drew early ecophilosophical attention, it took the crisis atmosphere of the 1960's to lead to an aggressive collaborative reflection of the relationship. *Problems* turned into *crisis* when there became direct evidence how the changes were actually human caused alterations that we found to be interconnected with humans and their health. The mainstream dualism that had always existed and divided humans from nature had suddenly retreated a bit with the greater understanding of ecology and humans direct placement in the web. The far off and mostly forgotten environmental problems suddenly were realized as human problems, and this was a crisis. This realization was coupled with the global

revolutionary atmosphere of the late 1960's to early 1970's. "Crisis" will be repeatedly referred to in the end of Chapter 1, and most of Chapter 2, as this was the primary motivator for change during that period, and the main reason for the sudden climax of ecophilosophical thought. A crisis needs to be immediately solved, and the deep culprit seemed to be humans unnatural relations with nature, which Norwegian ecophilosophy firmly latched on to. The unnatural relations phenomenon broke with the natural "ecohumanist code of action"²⁶ that had built up in Norwegian culture and tradition for centuries.

Frederick Buell's book *Apocalypse to Way of Life* documents that environmental crisis developed well prior to the 1960's, and since then we have been living in one continual crisis – the "overall conceptualization of environmental crisis has changed during the post-World War II period...crisis thought has moved from describing an environmental apocalypse ahead to exploring crisis as a place in which people presently dwell...crisis seems increasingly a feature of present normality, not an imminent, radical rupture of it" (Buell 2004: 177). Buell also mentions that "Human-caused, or 'anthropogenic', environmental crisis is, after all, humanly caused. Society, more than nature, is thus environmentalism's most important problem" (Buell 2004: 144). Buell reiterates the ecocentric-anthropocentric mix that the crisis presents when discussing the human-nature relationship, with the pressure focused more intently on humans than nature itself. Buell notes that a similar argument is made by eco-Marxist John Bellamy Foster, "We must begin by recognizing that the crisis of the earth is not a crisis of *nature*, but a crisis of *society*. The chief causes of the environmental deterioration that faces us today...are social and historical..." (Foster 1999: 12).²⁷ These authors depict that we are living in more than just a crisis period, we are living the actual crisis, which is eerily within us, and that we have ultimately created ourselves.

With an understanding of the nature side of the relationship and the effects of global ecological alterations upon it, it must also be understood what

²⁶ Source: (Witoszek 1997: 223). This idea will be further discussed in Chapter 1.

²⁷ Quotation also found at (Buell 2004: 144).

the greater role of the human species entails within the relationship as it relates to crisis. An interesting human role has been explored by Neil Evernden where he contends that human's purpose on the earth can be to destroy nature to then in turn encourage rejuvenation of the Earth.²⁸ He uses the example of the 'global budworm' which he describes as "a creature ideally suited to its role. Its essence is destruction, and in destroying it fulfills its destiny and its obligation to the biotic community...this exquisitely adapted organism executes its responsibilities on a planetary scale. Earth can be renewed through the devastation wrought by humankind" (Evernden 1992: 13). Another peculiar biological role of humans is debated by Lynn Margulis, where she "believes that they [anaerobes] represent one of the more important aspects of Gaia, and it may well be that large mammals including ourselves serve mainly to provide them [anaerobes] with their anaerobic environment" (Lovelock 1979: 109). Although these are compelling examples of an extreme role of humans in human-nature relationship, they are altogether too pessimistic towards the human condition to be found in the Norwegian ecophilosophical discussion.²⁹

A more logical and anthropocentric view point is best summarized by David Rothenberg, "There's not enough self-hatred in me to call our species a cancer on the planet, growing black, deformed, and ugly until we kill our host, but I don't mind being a weed, flourishing due to stamina if not ingenuity" (Rothenberg 2002: viii). Norwegian ecophilosophy similarly followed this stance that the most beneficial role is some sort of harmonious balance with nature and the environment, and the Thesis approach also follows this path. A shift to either side of a harmonious balance will ultimately result in uncomfortable living conditions for a majority of humans. A powerful nature that controls and manipulates human's results in an ugly human struggle for survival; and a powerful human species that controls and manipulates nature also ultimately results in an ugly human struggle for survival. Currently we are

²⁸ The budworm example is fully discussed in the book *The Social Creation of Nature* under sub-chapter "The Alien Ecologist's Dilemma", Reference: (Evernden 1992: 10-14).

²⁹ Peter Wessel Zapffe and his *Biosophy* may be seen as an exception to this, and will be discussed further in the end of Chapter 1.

situated more towards the later part of the balance; a slight relinquishment of human power can be seen as needed to ensure a balanced harmonious relationship, and in turn a secured future beneficial permanent living situation for the human species. Norwegian ecophilosophy briefly addresses, but never comes close to accomplishing this precarious statement; although it is nearly qualified for both based on centuries of reflecting this issue.

The broader human-nature relationship can roughly be defined into two categories, which Andrew McLaughlin best exemplifies this when he states that “For the purpose of examining the relations between humanity and nature, two central meanings of ‘nature’ need to be distinguished” (McLaughlin 1993: 2). In the name of keeping matters simple on this front, the Thesis will follow his two basic stated definitions. McLaughlin states that one meaning of nature is “‘all that is’...In this sense, the primary relation between humanity and nature is that of part to whole because humans clearly are part of ‘all that is’” (McLaughlin 1993: 2). This can be defined as a holistic approach where humans are not outside of, or exempt from, natural processes; all events, and everything human, is natural.³⁰ This meaning follows the themes and approach of this Thesis, as well as the foundation for Norwegian ecophilosophy. The other general meaning “takes humanity as existing at some distance from nature and presumes a dualism between humanity and nature. ‘Nature’ is distinguished from ‘humanity’ as an ‘other’” (McLaughlin 1993: 2). The dualistic concept is prevalent in regards to nature discussions in society outside of the ecophilosophical realm, and can be seen as the overriding cause, and defining point of a damaged human-nature relationship. McLaughlin sees this as a miscommunication between the social tradition of human liberation and the nature tradition of non-human liberation; he proposes a cross-fertilization of these traditions towards a better relationship, and he suggests that the nature tradition should reach out to the social (human) tradition by attempting to identify and incorporate “human agency” in its desired changes.³¹ A similar

³⁰ Reference: (McLaughlin 1993: 2).

³¹ Reference: (McLaughlin 1993: 11-12).

cross-fertilization had already been present in Norwegian tradition with the “ecohumanism” concept.

The greater goal of a more harmonious human-nature relationship is only fueled by the threat of a crisis; if there were no consequences of a distraught relationship, then there would be no logical reason to address the issue. One of the greatest consequences that threatens the human side of the equation, which emits real crisis, is societal collapse. Anthropologist and Archeologist Joseph Tainter explains that environmental alterations, specifically resource depletion, is the historical cause of societal collapse.

Two major explanations for collapse are subsumed under this theme: the gradual deterioration or depletion of a resource base (usually agriculture), often due to human mismanagement, and the more rapid loss of resources due to an environmental fluctuation or climatic shift. Both are thought to cause collapse through depletion of the resources on which a complex society depends. (Tainter 1997: 44)

The over stressing of nature’s limits by human hands has collapsed civilized structures many times before throughout history, and these were succeeded through an ignorance of humans relationship to their surroundings. These past civilized humans were so far removed (physically and mentally) from their natural surrounds that they probably did not even realize a crisis was upon them until it was too late. Our current civilization may be repeating history.

The emergence of explicit ecophilosophy in the late 1960’s was fueled by crisis driven thinking and the fear of repeating history, but this circumstance did not spontaneously appear. It will now be presented that Norway contains unique qualities in culture, tradition, and landscape that allowed a holistic ponderance of the human-nature relationship through art, literature, and exploration. This special Norwegian nature tradition had been slowly brewing in Norwegian culture, which was the gradual conception of ecophilosophical thought. These early scattered natural ideas through various mediums were critical in the eventual creation of a formal organized ecophilosophy, and what evolved from it.

Chapter 1: Conception

*Mountaineering is a sport that appeals to the better instincts within us.*³²
-Henning H. Tønsberg sen., 1914 (Grimeland 2004: 187).

*On the mountain, everyone is dependent on each other, and reliability and helpfulness are also extremely worthwhile qualities. Reciprocal competition is completely incompatible with the character of mountaineering. - This is the respect we give the sport.*³³ –Carl Wilhelm Rubenson, 1932 (Grimeland 2004: 54).

On a hilltop overlooking Oslo at the prestigious locale Frognerseteren on an evening in March 1908, there was an exclusive party hosted by The Norwegian Trekking Association (*Den Norske Tursistforening*, DNT) where the Norwegian Carl Wilhelm Rubenson told a fantastic story of his mountaineering expeditions of years prior.³⁴ Among discussing the technical details of the climbing explorations, he most likely also expressed his deeper primordial ecophilosophical thoughts with his listeners, thus possibly shaping the course of ecophilosophy in Norway - “In every normal human there is a deep need to feel connected with nature, to convince oneself that his mind has roots that not yet have lost their grip in earth. It is that need that drives us city people out to the sea, in the forests, and up on the mountains”³⁵ (Rubenson 1914). Also in attendance at the party was Henning H. Tønsberg (senior), a friend of Rubenson, as well as fellow climber, mountaineer, and thinker of the period. Tønsberg shared similar beliefs with Rubenson³⁶, as well as the similar compulsive passion of mountain climbing. These two expressed the need to bring their beliefs and passion together, sharing the joint experience with others collectively in a common group setting. Mountaineering up to this point was

³² Translated to English from Norwegian: “Tindesport er en sport som appellerer til de bedre instinkter i oss” (Grimeland 2004: 187).

³³ Translated to English from Norwegian: “I fjellet er alle avhengige av hverandre, og pålitelighet og hjelpsomhet er også meget verdifulle egenskaper. Innbydes konkurranse er helt uforelig med fjellsportens vesen. – Så har vi hensynet til sportens anseelse” (Grimeland 2004: 54). Extracted from a letter from Rubenson to Arne Randers-Heen dated November 28, 1932.

³⁴ Source: (Tønsberg 1933: 42).

³⁵ Translated to English from Norwegian: “I ethvert normalt menneske er der en dyp trang til at føle samhørigheten med naturen, overbevise sig om, at hans sind eier røtter, som endnu ikke har tapt sit tak i jorden. Det er denne trang som driver os byfolk ut til havet, ind i skogene, op paa fjeldet” (Rubenson 1914). Quote also later found in (Faarlund 1994: 23).

³⁶ Rubenson is credited as a primary source of the *Friluftsliv* philosophy, in addition to Fritdjof Nansen and Henrik Ibsen (Faarlund 1994: 22-23).

characterized by individual expeditions that were disconnected and held neither commonality in form or thought³⁷, these two men were pioneers and explorers with the inspiration to change that condition.

A few weeks after the DNT gathering, on April 10, 1908, back at Frognerstøen, the first official meeting of the Norwegian Alpine Club (*Norsk Tindeklubb*, NTK) commenced. At the meeting, Tønsberg was elected Chairman, with Rubenson as Vice-Chairman, and 11 total members registered.³⁸ These 13 men held the same beliefs and passion; mountaineering was not just a pastime or sport, but an avenue for these elitist figures to be *real* men in nature to maintain their virility³⁹, feeling more alive with every meter climbed, and being one with nature at its mercy. The driving force of returning to nature during this period in Norway can only be commanded by “urbanites” who actually feel a disconnect with nature, and they have the resources to act upon their calling.

Since Norway had little land as well as money nobility, [NTK] recruiting had to take place also from the intellectual nobility... We got an exclusive, self-cultivated mountain elite, that was hard protected against unwanted thoughts and elements. Inwards was NTK a living and rich fellowship between manly friends. Outwards stood NTK as a persistent and convulsive extension of social rules that were dead or dying.⁴⁰ (Høibakk 1998: 25).

While the group worked together to achieve their airy ambitions, they were severely disconnected from the reality of the common Norwegian (rural and urban). Like other romantics in Norway of this period, they were concerned with issues that could not be fully comprehended by the majority – stemming from the underlying philosophy of the group which revolved around the human-nature relationship.

³⁷ Reference: (Tønsberg 1933: 15-42).

³⁸ Reference: (Tønsberg 1933: 42).

³⁹ Reference: (Høibakk 1998: 25), and (Macy and Bonnemaïson 2003: 3) in regards to the American elitist experience and rise of the conservation movement.

⁴⁰ Translated to English from Norwegian: “Siden Norge hadde liten landadel og pengeadel, måtte rekrutteringen i tillegg skje fra den intellektuelle adel... Vi fikk en ekskluderende, selvdyrkende fjellelite, som var rustfritt beskyttet mot uønskede tanker og elementer. Innad var NTK et levende og rikt fellesskap mellom mannlige venner. Utad fremsto NTK som en vedvarende og krampaktig forlengelse av sosiale spilleregler som var døde og døende.” (Høibakk 1998: 25).

NTK was formed as a group effort to explore new frontiers in an organized, collective effort that composed of obvious external climbing ecophilosophical ideas involving one's close work with the mountain, as well as a particular hidden ecological philosophy that was more common among the literary romantics of the period. Tønsberg explains the historical philosophical roots of mountaineering in Norway that developed through the late 1800's,

As communication developed, farmers and city-dwellers, mountain farmers and coastal inhabitants, became in closer contact. Little by little, the earlier immense isolation that had made the inland farmer a distinct breed, changed. With use of roads, researchers and nature painters found their way to them, and our poets and authors gained prestige from the unique, interesting farmer culture. Through these times of farmer romanticism, through idyllic mountain pastures and the platonic distant worship of bluish mountains and glaciers, we caught up to the sober opinion that the mountain was not reserved for the farming population and their occupations, but gave health and impulses to all.⁴¹ (Tønsberg 1933: 18-19)

The nature-disconnected urban population suddenly had an easier opportunity to be reconnected with wild nature and mountains in Norway, reviving their inner impulses and rural roots. The NTK logo, drawn by Rubenson in 1908/1909 depicts this dichotomy (see Drawing 2 below). The logo displays the coveted ice-axe, an implement of industry, and important status symbol in the mountaineering community; as well as a rope, a farmers tool, and life line for the climber. These two apparatuses are wrapped around the logo, holding it together in close unity.



Drawing 2: NTK logo

⁴¹ Translated to English from Norwegian: "Efter hvert som kommunikasjonene utvikledes bragtes land og bybefolkning, høifjellsbonde og kystboer i stadig nærmere berøring. Litt efter litt foretok den sig noe, den tidligere umåtelige isolertheten som hadde gjort innlandsbonden til særpreget type. Med veiene fant forskere og naturmalere inn til dem, og våre diktere og forfattere øste i rikt mål av den eiendommelige, interessante bondekultur. Gjennem disse bonderomantikens dager, gjennem seteridyllen og den platoniske avstandsdyrkelse av blånenede fjell og bre, rakk vi frem til den nøkterne oppfatning at fjellet ikke var forbeholdt bondebefolkningen og dens yrkesarbeide, men gav helse og impulser til alle" (Tønsberg 1933: 18-19).

The same impulses Tønsberg discussed were actually first felt during early climbing adventures by individuals such as Emanuel Mohn in 1872, “He [Mohn] released himself from the farmers grasp, he found happiness by independently exploring the terrain, and satisfaction with the battle and victory over difficulties. He gave us mountain sport”⁴² (Tønsberg 1933: 19). This early father of NTK lived in a changing period in Norwegian history:

Norwegian nature contributed to shape a Norwegian national identity. Both artists and authors contributed to the increased awareness around the conception of the national distinctive character. It began a mental change in relation to nature which was parallel with the forward development of mountain climbing in the country. It safely confirmed that Norwegian general wish about independence and to pride of its new-found intimacy with its own mountain riches.⁴³ (Grimeland 2004: 14-15).

It was at first hard for the common Norwegian to comprehend the intrinsic value of their wild nature (especially during the middle 1800’s), and as it will later be demonstrated, it took almost a century for these ideas to filter into the mainstream consciousness and become accepted as a viable part of their relationship with nature.

NTK is the point source in Norway that can be attributed to the first organized exploration of the Norwegian-nature relationship, where the group inwardly developed the beginnings of the first early implicit ecological philosophy in Norway, facilitating this through direct outward contact and exploration of the wilds. Tønsberg explains that although there are clear signs towards the evolution of the club in the early 1900’s, it has roots that go back deep into the middle 1800’s, but ultimately stems from the de-restriction of mountain areas in Norwegian legislation passed in 1814.⁴⁴ A look back into

⁴² Translated to English from Norwegian: ”Han frigjorde sig fra de stedkjente bønders førerskap, han fant gleden ved selvstendig terrengforskning, og tilfredsstillelsen ved kampen og seiren over vanskeligheter. Han gav oss fjellspporten” (Tønsberg 1933: 19).

⁴³ Translated to English from Norwegian: “Norsk natur bidro til å skape en norsk nasjonal identitet, og fjellet framstod som den ‘nasjonale naturen’. Både bildende kunstnere og forfattere bidro til bevisstgjøringen rundt forestillingen om den nasjonale egenarten. Det skjedde en mentalitetsendring i forhold til natur parallelt med framveksten av tindespporten i landet. Det bidro ganske sikkert til nordmennenes generelle ønske om selvstendighet og til stolthet over sin nyvunne fortrolighet med sitt eget fjellrike” (Grimeland 2004: 14-15).

⁴⁴ Reference: (Tønsberg 1933: 15-18).

the early 1800's is necessary to get a better idea of where these early thoughts developed that have shaped the human-nature relationship in Norway. Such a historical review will examine art, literature, and exploration - beginning with Treschow, and following with the works of Asbjørnsen & Moe, Wergeland, Collett, Ibsen, Hamsun, Amundsen, and Nansen - concluding in the middle 1900's with a snapshots of Peter Wessel Zapffe and Arne Næss, both profiled NTK members and pioneers of ecophilosophical ideas in Norway. Gaining an understanding of the Norwegian historical roots, as well as unique Norwegian characteristics that facilitated the rise of organized ecophilosophy in 1969, will be critical in the attempt to demonstrate the power of collective thinking and its role in the creation of a framework for a synthesized Norwegian ecophilosophy.

Art, Literature, Exploration, and some Philosophy Intermingled

Norway's first academic philosopher, Niels Treschow, has been attributed as the first scholarly influence of modern Norwegian ecophilosophy, and more specifically Deep Ecology.⁴⁵ In the late 1700's to early 1800's he developed original ideas of holism incorporated with individualism while reflecting upon the natural environment and striving for a type of self-realization. "His theory stressed the significance of the simple individual...also stressing the human connection with lower species and other life forms. Treschow is spokesman for the vision that all humans constitute a whole".⁴⁶ It will later be shown how Næss also utilized these conditions in formation of his Ecosophy and Deep Ecology, also possibly being one of many reasons for the divergence of ecophilosophy in the middle 1970's as discussed in Chapter 3. Where it can also be seen that Treschow's ideas originate from the wisdom in Snorre's Edda⁴⁷, it is more important to see his early comments upon the human-nature relationship and its holistic components, and how these

⁴⁵ Reference: (Witoszek 1999: 460).

⁴⁶ Source: (*Store Norske Leksikon*: volume T, page 12). Translated to English from Norwegian: "Hans teori, som betoner det enkelte individs betydning...betones også menneskets sammenheng med lavere arter og andre former for liv. Treschow er talsmann for det syn at alle mennesker utgjør en enhet".

⁴⁷ Reference: (Witoszek 1999: 460) also see *Edda* discussion in Introduction Chapter, Approach section.

ideas are carried through for the next 200 years. A classic example of Treschow's thinking within his philosophy can be seen with his complex statement,

That Nature's Changes are caused by higher reasons than what we can physically see, and that these are not alone in acting along a certain Plan and Order, but along certain moral Laws, can Rightfully be seen as the common Creed of all People. Even if they in their right minds did not rise above material things which seem immediately to bring about Life and Fertility, or Death and Destruction, they have assigned these Beings such power and Characteristics, that our senses can never discover, and as such not quite have dared to lift itself up from Earth, but rather wanted to mix the Natural and the Supernatural with each other.⁴⁸ (Treschow 1794: 70).

Treschow had a good understanding of the ecological system, focusing his philosophy on its holistic principle, and incorporating an individual's awareness of that which is greater,

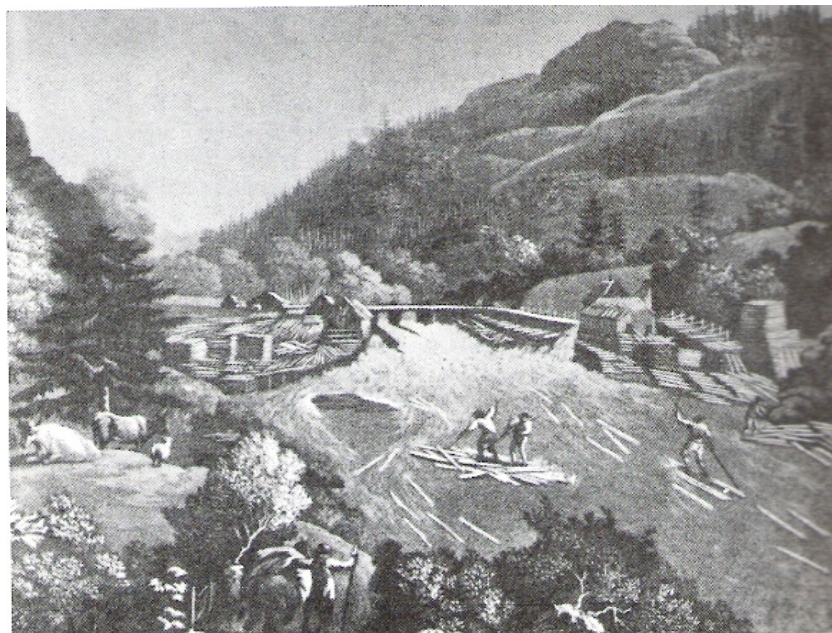
If one looks at Nature only as a Collection of Displayed artwork, one would demand total completeness in which nothing is missing...But Nature is something more than just a Gallery: it is a perfectly organic Whole, for which every one of the independent parts that it is made up of have the same Necessity or Importance as the Whole itself or all of the remnants of it.⁴⁹ (Treschow 1807: 55).

Within Treschow's philosophy brings to mind the ancient Chinese principle of Yin and Yang, where the joining of these two powerful, but polar energies (individualism/yin ? and holism/yang ?) brings about an even more powerful universal harmony or ultimate holism, a type of self-realization that projects one further to the greater encompassing whole, while at the same time reflecting upon the inner individual element.

⁴⁸ Translated to English from Danish: "At Naturens Forandringer bevirkes af høiere aarsager, end de vort øie bemærek, og at disse ei alene handle efter en vis Plan og Orden, men tillige efter visse moralske Love, kan med Rette ansees for en fælles Troesbekiendelse af alle Folk. Thi om de ei med Tankerne have opsvinget sig over de sandselige Ting, som synes umiddelbart at frembringe Liv og Frugtbarhed, eller Død og Ødelsæggelse, saa have de dog tillagt disse Væsener saadanne kræfter og Egenskaber, som vore Sandser deri aldri kan opdage, og saaledes vel ei gandske vovet at opløfte sig fra Jorden, men heller villet blande det Naturlige og Overnaturlige med hverandre" (Treschow 1794: 70).

⁴⁹ Translated to English from Danish: "Betrager man Naturen kun som en Samling af Kunststykker opstillede til Beskuelse, fordrer dog Fuldstændighed, at I ntet maae mangle ...Men Naturen er noget mer end blot et saadant Galerie: den er et fuldkomment organisk Heelt, for hviket enhver af de selvstændige Dele, der udgiøre det, have samme Nødvendighed eller Vigtighed, som det Hele selv eller alle øvrige for denne" (Treschow 1807: 55). Portion of quotation also later found in (Witoszek 1998: 35).

Turning to art and literature, we can witness definitive human-nature relationships forming and shifting the last few hundred years in Norway, and this case being reflected in various cultural products. Prior to the 1600-1700's, art demonstrated a utilization of the land, a proud domination and control of nature. The painting below (Picture 1) shows lumberjacks floating timber on a river in Halden, where a simple farmer and his cow look upon the activity from the corner of the painting. The painting highlights the industrialness of the lumberjacks and the success of their large cooperative operation, while the single small farmer can only stand and admire their grand accomplishments. This is a classic utilitarian phase in Norway, where Norwegians are just beginning to monopolize nature on larger scales for greater benefits than mere subsistence.



Picture 1: "Tømmerfløtere i arbeid ved Skøningfossen i Haldenvassdraget" by C.A. Lorentzen from ca. 1790, Source (Berntsen 1994: 16).

"The classic landscape paintings in the 1600's reflect this period's vision of utilization of nature; it is to tame it, cultivate it, use it. But the romantic paintings [during the 1800-1900's] filled people with admiration for nature

greatness and might”⁵⁰ (Berntsen 1994: 20). Such is the example painting (Picture 2) below from 1852 that is representative of the period.



Picture 2: “Foss i nedre Telemark” by August Cappelen from 1852, Source (Berntsen 1994: 20).

This painting shows a different perspective than seen in the previous picture. Here, the human is dwarfed by nature, and has no control of its forces, but the sole individual is performing some work, thus benefiting from the earth. The artist portrays the romantic depiction of nature being almighty, and the small single human working within its limits, a somewhat balanced relationship of sorts where the human does not exploit its potential. Interestingly, these romantic representations flipped the relationship with nature so now humans could feel sympathy for nature. “Such it was during the 1800-1900’s where there built up an ethical attitude to nature that was an important condition for the first demonstrations against hydroelectric power plants and the destruction of nature”⁵¹ (Berntsen 1994: 20).

The Askeladden fairytale (oral story that was first popularly documented in 1844 in Norway) clearly demonstrates the mythical roots of the Norwegian

⁵⁰ Translated to English from Norwegian: “Det klassiske landskapmaleriet på 1600-tallet gjenspeiler tidens syn på nytten av nature; det å temme den, kultivere den, bruke den. Men med romantikkens maleri fylles man av beundring for naturens storhet og velde” (Berntsen 1994: 20).

⁵¹ Translated to English from Norwegian: “Slik ble det i løpet av 1800- og 1900- tallet bygget opp en estetisk holdning til naturen som var en viktig forutsetning for de første aksjonene mot kraftutbygging og naturødeleggelser” (Berntsen 1994: 20).

human-nature relationship, and many of Askeladden's personal characteristics are evident in Norwegian society today. A prominent researcher in Norwegian ecophilosophy, among many other genres, Nina Witoszek contends that the Askeladden's adventures "are perhaps the most illuminating imaginative testament to the popular native *codex natura*⁵² and the way it has influenced national ethos and models of action" (Witoszek 1997: 221). Espen Askeladden is a regular boy that uses creative solutions to solve problems others could not resolve using conventional wisdom, which often involve the wild forest, and its Norwegian myths. In the story *Askeladden and the Good Helpers* Askeladden wanders into and through the forest picking up mythological hitch-hikers, when asked about his mission, Askeladden responds "Ah, I am going into the forest, with any such luck, and build a ship that goes just as good on land as it does on the sea. The king wishes that one that can build such a ship, can get the king's daughter and half the riches."⁵³ (Asbjørnsen & Moe 1844: 153). Askeladden does just that with the collective help of his mythological friends he made through his own kindness, luck, and the cooperation of nature (in the end, Askeladden never makes demands for the "riches", he is only interested in the king's daughter). The story also demonstrates Askeladden's ease of wandering into nature, where things can be accomplished so simplistically; there is no need to be frightened of nature, or even battle with it to achieve outlandish goals. All will come your way if you are kind and understanding in and of nature – a break in the growing conventional wisdom of the period that nature is to be dominated and utilized for greater economic gains. The story stipulates that it is not Askeladden alone against nature, but Askeladden (and friends) as partner with nature, working collectively towards the same greater goal.

While Askeladden is not a character of strong presence (he is typically reserved and lost in his thoughts), his greatest characteristic is simple innovation, and thinking outside of the "box", which is indicative of the early Norwegian rural population and their relationship with the rough Norwegian

⁵² Meaning "natural code".

⁵³ Translated to English from Norwegian: "Å, jeg skulle til skogs, om det kunne høve seg, og bygge skip som går like godt til lands som til vanns" (Asbjørnsen & Moe 1844: 153).

landscape and climate – one must be extremely innovative in these environments to survive. Askeladden can be seen within Norwegians such as the *Askeladden Complex* as described by Christen Jonassen where “It is characteristic of Norwegians that they use understatement rather than hyperbole, and some may create Askeladden situations by pretending to be less than they really are” (Jonassen 1983: 256), called *janteloven*. The complex described here goes beyond Norwegians simply being humble, the Askeladden stories were representations of the true Norwegian human-nature relationship, which greatly assisted in the continuation of this special relationship through being told to young Norwegian children generation after generation.

The Askeladden story helped solidify the pragmatic Norwegian view of nature, and push the romantic view of nature to the outer limits in Norwegian society. Witoszek sees great significance in this childrens story, “...the Askeladdian ecological exemplum, that nature as imagined by the people at large conflates with the nature of the nation writers and philosophers. It is a Nature seen not through romantic, but through pragmatic lenses, a nature which will deliver as long as we heed her and know exactly the horizon of limits to our interventions” (Witoszek 1997: 222). Askeladden gives Norwegians a sense of discipline towards pragmatically working with nature. *Friluftsliv* pioneer and mountaineer Nils Faarlund shares some of these same beliefs, and states that the Norwegian Askeladden spirit helped place Norway on the map in the 1800’s, while also going up against the ever popular European romanticism.

And that is what happened in the end of the 1800’s. It succeeded to form a conception about being Norwegian in the shadows of the established nations of Denmark and Sweden. With the *dugnad*⁵⁴ spirit, with all out effort – and with Askeladden’s relaxed resourcefulness and popular wisdom – Norway marks itself in European consciousness. Not because we always are so excellent. But because we with Askeladdens

⁵⁴ The term “Dugnad” is a Norwegian word that is not found in English, and difficult to translate. The most literal translation can be described as “voluntary communal work”, or “cooperative action to benefit the community”.

luck stumble into the big cultural climate shift – the European romantic.⁵⁵ (Faarlund 1995: 2)

The shift between utilitarian, romantic, and pragmatic outlooks swing wildly through Norwegian history, but mostly all of these shifts are dominated by a particular belief towards nature (and can be tied back to literature and stories such as Askeladden), and they are as well important in understanding how organized ecophilosophy eventually emerged later in modern Norway.

Henrik Wergeland was an activist as well as a romanticist in what some would contend as an unromantic period for Norway (1800's). Witoszek labels Wergeland as the "...only true Romantic among the nineteenth century Norwegian preachers of nature and nation" (Witoszek 1999: 461). Witoszek would also classify Wergeland as an anti-ecohumanist, or in other terms, what Norwegian ecohumanism was attempting to smoothen.⁵⁶ While Wergeland is best known for his institution of Jewish rights in Norway, and he may be seen as some type of romantic anomaly, he does display a strong comprehension of nature and value of all living beings in his poetry. While his poem *Follow the call* (from the 1830's) centers on the disunity of Europe at the time, it also shows his impressive understanding of ecology,

*There is nothing, great or small,
that is fruitless, or decayed,
but its ending keeps a purpose,
however hidden that may be.*
*The meadow dew,
Melting in the sun's kind warmth,
Is gathered into depths of cloud
As delicate hovering veil
Woven out of flower tints;
And the gauzy parachutes
Spun by ancient willow trees,
Industriously as the mother
Weaving warmth against the winter,*

⁵⁵ Translated to English from Norwegian: "Og det er det som skjer i løpet av det attende århundre. Det lykkes å skape en forestilling om å være norsk i skyggen av de etablerte nasjonene Danmark og Sverige. Med dugnadsånd, med skippertak - og med Askeladdens slentrende snarrådighet og folkelige livsvisdom å holde seg til - markerer Norge seg i europeisk bevissthet. Ikke fordi vil alltid erså framifrå. Men fordi vi med Askeladdens hell snubler inn i det store, kulturelle klimaskifte - den europeiske romantikken" (Faarlund 1995: 2).

⁵⁶ Reference: (Witoszek 1997: 222).

*Are not stolen by the breeze,
But when they fall to the earth are taken
By the ants to build their nest.*

- Henrik Wergeland, from *Follow the Call* (Galtung 2003: 31).

Wergeland was a true early holistic, systems thinker; he contemplated ecology, Jewish rights, and the unity of Europe (separately, as well as all within the same poem above !) almost a century before these issues entered mainstream consciousness in Norway. Wergeland was also a member of the first constituent assembly in Norway, helping shape Norway's constitution in 1814 with the addition of minority group rights (mostly Jewish), further emphasizing his participation in collective work towards greater goals of group interests.

Where Wergeland was a true romanticist, his younger sister Camilla Collett can be viewed as one of the first to promote realism in Norway, abandoning her sibling's unpopular embellished views of the world. Like Wergeland, she also had a fascination for nature and she was "one of the first in the country that expressed fear that industrialization would damage the nature she loved so high" (Berntsen 1994: 21). Where the literary and artisan focus can be broadly described as moving from utilitarian to romanticism to realism (in the period 1600-1900), Collett embraced realistic thought in relation to its application to women as well as nature's interests. Her strong passion to protect nature from industrial forces is eminent as she explains (ca. 1840's), "Before I will never see you again, my Valley! Never again indulge my Soul in your Beauty, before I should experience that Day, when *Industry* finds the way to you to desecrate your Surroundings, poison your Soils clean Flower fragrance and disrupt your holy Peacefulness!"⁵⁷ (Berntsen 1994: 23). In all true realism, Collett is hinting that the growing severance of the Norwegian-nature relationship can be attributed to the ills of industry.

⁵⁷ Translated to English from Norwegian: "Før vil jeg aldrig mere se dig, min Dal! Aldrig mer kvæge min Sjel ved din Skjønhed, før jeg skulde opleve den Dag, da *Industria* finder Vei hen til dig for at skjende dine Bredder, forpøste dine Markers rene Blomsterduft og krænke din helige Stilhed!" (Berntsen 1994: 23).

As early as the 1860's, Henrik Ibsen began incorporating nature and the human role into his writings. Ibsen is quoted as being the originator of the Norwegian *friluftsliv* term, coining it in his 1860 poem "På Vidderne" (On the Heights); Ibsen "introduced the word 'friluftsliv' to Norwegian literature in a paeon to the rough purities of 'nature life'" (Faarlund 1994: 23). Ibsen addressed natural issues in his work *Brand* (1866), where he predicted a future environmental crisis in the form of pollution catastrophes.⁵⁸ Pollution is also a central theme in *An Enemy of the People* (*En folkefiende*, 1882), which is based entirely on a pioneer story regarding early environmentalism in Norway. Here, the main character, Dr. Stockmann, stands up to the local government and goes against a majority of the public's will by exposing a polluted waters supply. The well known Norwegian peace researcher Johan Galtung explains, "Ibsen was actually writing about the environmental crisis that came a century after his time and that has become one of the major problems of our own time" (Galtung and Ikeda 1995: 10).

Besides this play being a groundbreaking piece of environmental literature, it also portrays the cultural-political landscape as a tyranny of the majority. Dr. Stockmann professes during the town meeting,

...the revelation I am going to make to you is incomparably bigger than this petty business about the water-supply being polluted and the Baths standing over a cesspool...I have said I am going to speak about the tremendous discovery I have made...the discovery that all our spiritual sources are polluted and that our whole civic community is built over a cesspool of lies. (Ibsen 1882: 93).

Stockmann is referring to the scenario where the politicians cater to the majority to save face (they dare not upset the majority, even with things that may be "right"), the press caters to the majority because they are their subscribers, and the majority is not capable of all together taking a risk outside of the norm. This unfortunate *ménage à trois* leaves no room for a man like Dr. Stockmann attempting to break this vicious cycle with a truth that would do nothing but benefit the majority. Stockmann's truth is not accepted because he

⁵⁸ Reference: (Berntsen 1994: 35).

is daring, and he going against the traditional norms and traditional truths...a case which still can also be seen in the modern environmental movements. Stockmann's inability to singularly convince the majority leads him to slash out at democracy and proclaims a revolution, where he is justly labeled an "aristocrat" and "revolutionary" by the character Hovstad⁵⁹. It must also be noted that Dr. Stockmann's individualistic and secretive approach to solving the towns environmental problems may have been a part of his eventual demise; one can only wonder if Stockmann would have addressed the issue collectively from the beginning if he would of encountered the same hostility from the press and politicians, and ultimately the disassociation from the masses.

Witoszek looks deeper into the meanings of Ibsen's plays', and sees and inside-outside dichotomy that plague the main characters, which is at the heart of the Norwegian human-nature relationship. "Being outside is emblematic of freedom, health and truth. Interiors are stuffy cells of lovless⁶⁰ marriages... Those who are caught within keep on emphasizing that nature in them has been destroyed. When all else fails they rush outside as if to recover the lost connection. When seen in this light, Ibsen's plays acquire a special cultural significance. They are all stories of alienation and estrangement from nature" (Witoszek 1993: 38). Witoszek proposes the guilt modern urban Norwegians feel over their betrayal of nature, and where many can only return to the desired relationship through walking into nature and committing the ultimate sacrifice of life itself – thus solidifying an eternal bond and forever wholeness with nature.

Knut Hamsun's writings evolved during a transition phase in Norwegian history where "there began a new period, the time after 1905 was called 'the new workday' by Prime Minister Christian Michelsen. The keywords were water projects, electricity and industry, therefore the industrial revolution in

⁵⁹ Reference: (Ibsen 1882: 97).

⁶⁰ "Lovless" seems to be mis spelled in the original text, it most likely should read "loveless".

Norway”⁶¹ (Berntsen 1994: 53). This period was attempting to distance any sort of romanticism that once existed, and reverting back to the utilitarian view and relationship with nature. Hamsun rejected this view and its impacts upon the human-nature relationship, and profiled his own semi-romantic views of the Norwegian small farmer using story and realism. Hamsun’s works centered on the relationship between humans and nature, which he envisioned the relationship united in a tight mystical bond. Hamsun is often associated with the belief called Pantheism, which stipulates that nature/universe is equivalent to God. The spin-off belief called Naturalistic Pantheism is interestingly inspired by the writings of Baruch Spinoza, whom is Arne Næss’s self subscribed main influence.⁶²

The *Growth of the Soil* (*Markens Grøde*, 1917) earned Hamsun the Nobel Prize for literature in 1920. The central character in the story is Isak, Hamsun's ideal hero, who is a small farmer that holds a close physical and mental relationship to nature. "The wilderness was inhabited and unrecognizable, a blessing had come upon it, life had arisen there from a long dream, human creatures lived there, children played about the houses. And the forest stretched away, big and kindly, right up to the blue heights" (Hamsun 1917: 114). Humans changing relationship to wild nature is the primary underlying theme, with the Norwegian peasant farmer highly romanticized. The translator of the English edition, W.W. Worster, states:

Its dominant note is one of patient strength and simplicity; the mainstay of its working is the tacit, stern, yet loving alliance between Nature and the Man who faces her himself, trusting to himself and her for the physical means of life, and the spiritual contentment with life which she must grant if he be worthy. Modern man faces Nature only by proxy, or as proxy, through others or for others, and the intimacy is lost. In the wilds the contact is direct and immediate; it is the foothold upon earth, the touch of the soil itself, that gives strength. (Worster 1921: i).

⁶¹ Translated to English from Norwegian: “Nå startet en ny, og tiden etter 1905 ble kalt ‘den nye arbeidsdage’ av statsminister Christian Michelsen. Stikkorgene er vassdragsutbygning, elektrisitet og industri, altså det industrielle gjennombrudd i Norge” (Berntsen 1994: 53).

⁶² Næss asserts this in many publications, see (Rothenberg 1993: 84) or (Næss and Haukeland 2002: 9) or (Anker 1998: 1) for example. Næss normally also associates Gandhi as his other main influence.

The character Geissler embraces Sivert (Isak's youngest son) in the final pages of the book, where Geissler gives a sort of soliloquy, explaining the meaning behind his mysterious ways,

Look at you folk at Sellanraa, now; looking up at blue peaks every day of your lives; no new-fangled inventions about that, but fjeld and rocky peaks, rooted deep in the past – but you've them for companionship. There you are, living in touch with heaven and earth, one with them, one with all these wide, deep-rooted things...Look, Nature's there, for you and yours to have and enjoy. Man and Nature don't bombard each other, but agree; they don't compete, race one against the other, but go together.⁶³ (Hamsun 1917: 428).

A complete romanticism regarding the subsistence Norwegian farmer's ways, but it is also realism, pointing to their harmonious relationship with nature, and even more importantly, shaking his fist at the divided relationship between urban dwellers and the nature they abandon. The story also demonstrates the transition of an independent man in nature to a man and his large family in nature – where the collective family group is far more efficient and produces greater worth.

Slightly outside of art and literature, a more practical example of Norwegian's view of nature as played out in modern time can be seen in analyzing the South Pole expedition of 1911 by Roald Amundsen, which began in 1910 by navigating the legendary ship *Fram* (*Forward*). Although the polar contest can be labeled as elitist and non-seneschal, it exemplifies the closeness of the Norwegian human-nature relationship as played out in a tight working group, especially when compared to the British mindset. Amundsen saw the polar environment as a landscape to work with and appreciate, while the British explorer, Robert Falcon Scott, viewed the environment as a liability and something that must be fought. These two varying approaches to nature

⁶³ At this point in the in book *Growth of the Soil*, it is apparent that the character Geissler is indeed a self-representation of Knut Hamsun himself, vocalizing his inner feelings about the human-nature relationship. This is reaffirmed by W.W. Worster in his introduction to the book in the original 1921 translated edition, "Throughout these early works, Hamsun is striving to find expression for his own sensitive personality; a form and degree of expression sufficient to relieve his own tension of feeling, without fusing the medium; adequate to his own needs, yet understandable and tolerable to ordinary human beings; to the readers of books. The process, in effect, is simply this: Hamsun is a poet, with a poet's deep and unusual feeling, and a poet's need of utterance." (Worster 1921).

defined who would succeed and who would lose the coveted possession of the pole. "I may say that this is the greatest factor -- the way in which the expedition is equipped -- the way in which every difficulty is foreseen, and precautions taken for meeting or avoiding it. Victory awaits him who has everything in order -- luck, people call it. Defeat is certain for him who has neglected to take the necessary precautions in time; this is called bad luck" (Amundsen 1912: Chapter IX). While this human-nature relationship and philosophy closely follows the Askeladden principle of luck, it also demonstrates the Norwegians team's concentration on collective group thinking and cooperative work towards a near unattainable goal in the wilds.

A fellow explorer and original sailor of the ship *Fram*, Fridtjof Nansen, states that Amundsen's expedition was well prepared, not solely because of luck, but because of his Norwegian roots and values,

...both the plan and its execution are the ripe fruit of Norwegian life and experience in ancient and modern times. The Norwegians' daily winter life in snow and frost, our peasants' constant use of ski and ski-sledge in forest and mountain, our sailors' yearly whaling and sealing life in the Polar Sea, our explorers' journeys in the Arctic regions — it was all this... that formed the foundation of the plan and rendered its execution possible — when the man appeared. Therefore, when the man is there, it carries him through all difficulties as if they did not exist; every one of them has been foreseen and encountered in advance. Let no one come and prate about luck and chance. Amundsen's luck is that of the strong man who looks ahead. (Nansen 1912).

Nansen is touching on the Norwegian cultural tradition exhibited through Askeladden with his luck at achieving a laughable goal; where Askeladden's "luck" is only perceived as such to an outsider because the outsider can not comprehend the close partnership with nature, as such, the positive outcomes are attributed as luck. More importantly, Nansen is exhibiting his understanding of the human-nature relationship, where Norwegians are built upon a culture of closeness to nature with deep understanding of its intricacies, which better prepares an explorer and his team in the wilderness, along with a little luck of his own creation. Nansen himself prepared extremely well for his

expeditions, going as far as querying NTK and Rubenson for their cooperation and advice on selecting polar equipment.⁶⁴

Nansen further explains his thoughts on humans and nature with his popularization and utilization of the term *friluftsliv*⁶⁵, where he characterized humans as

...some small animals that are living on the surface of the planet, and that have gathered themselves together in some boxes, that stand in column and row at different places...But when these box-people will search recreation and new impressions, its fairly reasonable they sought away from this life and in where they originally belong: God's free grand nature..."⁶⁶ (Nansen 1922a, 199-200)⁶⁷

As Nansen presents the idea, it is a blasting critique of human's isolation of wild nature, commentary of a strained relationship that goes against our destiny. Nansen also believes there once was equilibrium between humans and nature and that *friluftsliv* can help us regain that relationship, "*friluftsliv* is a partial continuation of an aspect of an earlier form of life" (Næss and Rothenberg 1989: 178). Faarlund comments that Nansen believed that "only an ample opportunity for life in free nature could foster responsible and mature people. Nansen's writing revealed a sense of cooperation with nature's awesome power, and equally important, a sense of joy in being in nature" (Faarlund 1994: 22). Nansen describes *friluftsliv* as an individual's path to maturity, a step towards self-realization, broadly touching on the two topics of holism and individualism (as Treschow introduced). The concept is not ignored, as it will be repeatedly referred to throughout the explicit emergence of ecophilosophy (in Chapter 2), and heavily utilized by Faarlund.

⁶⁴ Source: (Grimeland 2004: 19).

⁶⁵ "Friluftsliv" is another Norwegian word that is not found in English, and difficult to translate. The most literal translation can be described as "outdoor life", or "free air life". It commonly refers to the Norwegian tradition of recreation in nature as a portion of Norwegian culture and lifestyle towards a greater understanding and appreciation of nature. The idea will be further explored in Chapter 2 with the discussion of Nils Faarlund.

⁶⁶ Translated to English from Norwegian: "noen små dyr som lever på overflaten av denne kloden, og som har klupet seg sammen i noen kasser, som står i rekke og grad på forskjellige steder...Men når nu disse kassemenneskene skal søke adspredelse og nye inntrykk, så var det vel rimelig de søkte bort fra dette livet og inn dit, hvor de oprinnelig hører hjemme: Guds frie store nature..." (Nansen 1922a: 199-200)

⁶⁷ Quote was originally found in (Witoszek 1993: 37).

Looking back to NTK, Nansen's general ideals can also be seen throughout the organization (in the forms of *friluftsliv*, exploration, risk, luck, patience), but he also criticizes organized outdoor groups for their lack of individual concentration which he believes ruins the nature experience. From Nansen's June 1921 speech at the University of Oslo entitled "For Young People", which was organized by DNT, "There is also another aspect of today's sporting life that is in my view too prominent; gregariousness. It would seem that one can no longer take part in sporting pastimes without being part of a crowd...But an important aspect of Sporting pastimes should surely be *friluftsliv*: to be able to get away from the crowd...to get out into nature, into the open" (Nansen 1922b: 6-7). While Nansen criticizes the gregarious aspects of many groups of the time, NTK can be seen as immune from this condemnation; NTK was a small group carrying out the Nansen vision in wild nature, and although elitist in form, the group understood and followed the pure *friluftsliv* image. Nansen makes a solid point here though - that many outdoor organizations were becoming sterilized to nature, promoting an outdoor experience, without really experiencing nature, thus becoming social groups with a nature façade. This scenario in turn facilitates a self-promoting feeling of a strong relationship with nature that is entirely based on falseness. Nansen justly condemns this phenomenon, urging deeper experiences in nature, whether it be alone, or in a hardcore organized group such as NTK.

Many prominent historic Norwegians have thus been discussed, and all have commented upon or shaped, in one way or another, the Norwegian-nature relationship through art, literature, or exploration – most with holistic, collective values, while occasionally contemplating the individual's role. There were two Norwegians that were directly involved in ecophilosophical ideas towards the end of this historic period (beginning to middle of the 1900's), one implicitly and one explicitly, but both in the capacity of professional philosophers and mountain explorers.

A fellow explorer and philosopher of nature, as well as NTK member, Peter Wessel Zapffe is quoted as “Norway’s earliest Ecophilosopher”⁶⁸. Before 1969, Zapffe was the first and only identifiable Norwegian that explicitly published his philosophy and other works solely revolving around the topic of ecophilosophy. “Zapffe was the first Norwegian thinker to develop a philosophical critique of man’s relationship with the environment; he is in that sense Norway’s first deep ecologist” (Reed and Rothenberg 1993: 37). His existential critique of man’s relationship with nature was extremely pessimistic and as he described, “tragic”, which is the title of his masterpiece *Om det Tragiske*. Zapffe envisioned a social and ecological crisis, and therefore he was outwardly negative to the human condition which he saw as the culprit. Zapffe was so radical and gloomy that there was no chance for a substantial following. In addition, his philosophy evolved way before people were ready to jump on the environmental bandwagon. He was owner of a strange ecophilosophy during the wrong time. Næss partially explains this by stating, “Within existentialism, Zapffe is not so well known because his is too precise. His ideas are so disturbing, humorous, and thorough, but they are clear” (Reed and Rothenberg 1993: 104). Witoszek comments that Zapffe saw himself as a “negative ecological Christ...In Zapffe’s ecology, deep questions, when asked, unveil the cosmic rapaciousness of man and the awesome mortality of nature” (Witoszek 1999: 461). Although Zapffe’s ideas are hard to swallow, his statements of the human-nature relationship generally follow the holistic lines that have been presented previously.

Zapffe’s groundbreaking ideas can also be seen as centered on the human condition and its vulnerability in wholeness, which he began publishing as early as 1933 (with “The Last Messiah”). This moving piece opens with an expression of oneness, a holistic understanding of the ecosystem,⁶⁹

One night in times long since vanished, man awoke and saw himself.
He saw that he was naked under the cosmos, homeless in his own body.
Everything opened up before his searching thought, wonder upon

⁶⁸ Source: (Kvaløy Setreng 2001b: 2).

⁶⁹ Reference: (Næss and Rothenberg 1989: 194).

wonder, terror upon terror, all blossomed in his mind...But when the animals came to their waterhole, where he out of habit waited for them, he no longer knew the spring of the tiger in his blood, but a great psalm to the brotherhood of suffering shared by all that lives. (Reed and Rothenberg 1994: 40-41)⁷⁰

The sudden ability to reflect upon the wholeness changed human's relationship with the environment, which Zapffe saw as a vulnerable fatal flaw that would eventually perpetuate and lead to our species extinction.

Zapffe's quasi-ecophilosophy was developed around 1940 and called *Biosophy*, which stated that "...this is the essence of the human tragedy: the human being is fantastically unsuited to his environment. We are a 'noble vase in which fate has planted an oak'" (Reed and Rothenberg 1993: 39); and goes on further to proclaim that we as humans should realize this situation and honorably abdicate our habitation on the planet. A humorous illustrated view of Zapffe's outlook on the human predicament can be seen in the drawing below (Drawing 3). The caption over the depiction of Zapffe reads "We are not the first species that became life incompetent with an overdeveloped capacity" (Hegdal and Olsen 2001: 29). Here he is making a reference to other extinct species that have died-out due to physical abnormalities, such as the Irish Elk (*Megaloceros*) that lived during the Pleistocene Epoch that eventually went extinct due to its oversized antlers because it could not hold its own head upright.⁷¹



Drawing 3: Humans fatal evolution. Source: (Hegdal and Olsen 2001: 29)

⁷⁰ From Zapffe's essay "The Last Messiah" in this publication.

⁷¹ Reference: (Gould 1977: 79-90)

Where Zapffe had a bizarre take on the human-nature relationship and the human condition, although he worked “from the point of view of the concerns of the *individual entities*”⁷², he continued the philosophical trend of holistic thought of nature, from the perspective of the individual, with the added spark of crisis – a human crisis with nature and a fouled relationship. These tragic ideas were continually rejected due to its radicalness for the time period, and Zapffe lived a long life that even he may admit was riddled with disappointment. Arne Næss comments on Zapffe’s failure, “Eminent writers like Peter Wessel Zapffe had said very radical things in this direction [nature degradation] long ago, but he wrote in such a way that people said, ‘Oh, how well written, how fantastic, this is marvelous.’ But nobody did anything” (Rothenberg 1993: 132).

The historic individual in Norway that has most frequently and popularly addressed the human-nature relationship issue (almost entirely implicitly prior to 1969), and has continued to do so into the 21st century (mostly explicitly), is Arne Næss. Like Nansen and Amundsen, Næss fits the description of a true Norwegian explorer – he began mountain climbing at age 13 in 1925, and became a NTK member at age 21 in 1933 (being one of the few, if only memberships he has been actively involved in throughout his long life). Næss became fanatical about climbing at an early age, where between 1928 and 1929 he climbed the 106 highest mountains in Norway, sometimes alone or with his sole companion, Halvdan.⁷³ He attributes his compulsive need to climb back to his exposure to Hallingskarvet at an early age.

Before I was 10 years old I was fascinated and spell-bound of Hallingskarvet. Greatness and remoteness, calm and wisdom. These words I believe fit fairly well at the first impression. I cursed the calmness with stability and mildness, which transferred to wisdom. All together these properties of Hallingskarvet made it something elevated, majestic, real and eternal in itself.”⁷⁴ (Næss 1975: 120)

⁷² Source: (Zapffe 1996: 619).

⁷³ Reference: (Rothenberg 1993: 17-18).

⁷⁴ Translated to English from Norwegian: “Før 10-års alderen var jeg betatt og bergtatt av Hallingskarven. Storhet og fjernhet, ro og visdom. Disse ord tror jeg passer sånn noenlunde på hovedinntrykket. Roen forbandt jeg med likevektighet og mildhet, derav overgangen til visdom. Til

Næss viewed the mountain as a God, and wished to explore its holiness; although Næss later admits that in addition to the mountain being a God, it is also simply a rock pile.⁷⁵ He also admits that the purpose of climbing was not to solely get to the top, but to experience the entire mountain⁷⁶ - a holistic mountaineering philosophy.

Næss also understood that mountaineering was not an activity for the mountain people, "...we had great respect and fondness for mountain people who were living there, who never would think of climbing themselves, or course...it was not a part of the culture of the Norwegian mountain people. When hunting, they would have to climb sometimes, but they understood that we were crazy about it..." (Rothenberg 1993 : 17). Here Næss underscores the foreignism of early mountaineering sport in rural Norway. The native Norwegian rural farmers had no passion to climb unless there was utility involved, while the Oslo elite (and NTK members) fanned the countryside in search of self-gratifying climbing adventure, and enhancement of the virility of modern urban man – demonstrating the need for these types to reconnect their relationship with nature. Where Amundsen and Nansen were explorers with somewhat similar passions, their interests lied with their country, being the first man to place their nation's flag at a significant point no man had ever stood. While both types of explorers (mountaineers and pioneers) worked in groups or teams to accomplish their mission, the mountaineer gained his energy to reflect upon the whole from the inside (individual), where the pioneer gained his energy to reflect upon the whole from the greater whole (nation). It will be shown how this similar mountaineering approach is relied upon in Næss' ecophilosophy, where there is a recurring reliance on energy from the individual to reflect upon the whole. Zapffe exhibited this also, while there are instances of other climbers that could shape their philosophy from the pioneering approach as explained above, such as Sigmund Kvaløy.

sammen gjorde disse egenskapene Halligskarven til noe opphøyet, majestetisk, ekte og evig seg selv" (Næss 1975: 120).

⁷⁵ Source: (Næss 1975: 120).

⁷⁶ A reason why Næss prefers the term "mountaineering" over "mountain climbing". Source (Rothenberg 1993: 18). The Thesis uses these terms interchangeably.

Næss made his first major mark on Norway when he introduced “bolt climbing”⁷⁷ at Kolsås in the 1930’s, revolutionizing climbing techniques, and creating a schism with the conservative NTK. But Næss prevailed with this advanced introduction, and progression overruled conservatism, paving the way towards a new climbing experience. Næss was able to break through the old-school mentality, greatly shaping the ideological and philosophical framework of NTK, stirring it from the inside, with him being the gentle agitator.⁷⁸ Næss pressed NTK further with the “conspiracy” to create a special Kolsås Klatreklubb in the 1930’s, Zapffe explains that from this “NTK protested, they thought that one climbing club in Norway was enough. In addition, they feared that such a new club would easily begin to further pursue the climbing techniques instead of climbing philosophies!”⁷⁹ (Zapffe 1990: 55). Næss’s attempt to form a Kolsås club did not fail, it was only tabled until 1967 when the organization became official under pressure from different rebels; it will be shown in the beginning of Chapter 2 how the new group (KKK) was integral to the beginning of organized ecophilosophy in 1969.

Interestingly, Næss was never a strong part of any organized group other than NTK; he possessed a particular aversion to group work, approaching all challenges individualistically.⁸⁰ Fellow climber Ola Hanche-Olsen recalls Næss’s solo climbing and his philosophizing at Kolsås,

He [Næss] was violently active back then, particularly with the introduction of bolt climbing to Norway. In addition, he was a phenomenal solo climber, and a little bit of a wildman. I remember he ran up *Storesvaet* [Kolsås climbing route] from bottom to top in 35 seconds. Sometimes he relaxed with his studies. You could see him sitting on a ledge of *Zapffe trapp* [Kolsås climbing route] with a copy of Spinoza in one hand and with a *Knoll og Tott* comic in the other. He found a good bit of subtle philosophy with the Vom family [family in the comic strip].⁸¹ (Hanche-Olsen 1992: 133)

⁷⁷ Bolt climbing insured that the climbing rope was securely fastened to the mountain with a clip, where previously the rope would be wedged or tied around a rock crevice – with little to no room for failure or experimentation.

⁷⁸ Reference: (Grimeland 2004: 60-65).

⁷⁹ Translated to English from Norwegian.

⁸⁰ Further discussion of this matter in Chapter 4.

⁸¹ Translated to English from Norwegian: “Han var jo voldsomt aktiv den gangen, især med å innføre boltekltringa i Norge. Dessuten var han en fenomenal soloklatrer, og litt av en villmann. Jeg mener å

But the most important contribution of bolt climbing was that climbers could now enter previously un-chartered territory with this new technique, further opening the limits of nature, and changing the dynamics of how the climber interacted with the mountain, thus altering the physical relationship. Næss admitted that the bolts made the impossible, now possible, while also adding a new element of thrill and fascination.⁸² This was only one of many future impressions Næss was to make upon Norway, and the world, which will be later addressed as the Thesis enters the 1960's where Næss suddenly crosses from primarily being a physical explorer of the mountains, to primarily being a philosophical explorer of nature, all while maintaining a mountaineer's posture.

Both Næss and Zapffe, as literary individualists and pioneers, have radically shaped ecophilosophy in Norway. Zapffe began publishing his ecophilosophical ideas in the 1930's, and Næss did not release his ecophilosophical ideas until the early 1970's...but their publications were not their only contributions to genre, their participation in the organized NTK informally facilitated the spreading of their early ecophilosophical ideals. Kvaløy describes the importance of these two figures,

One might perhaps say that while neither Zapffe nor Naess has been accepted wholly, they have been two of the major forces contributing to making Norwegian ecophilosophy and ecopolitics into something that probably is not easily fitted into the categories of contemporary thinking on these matters elsewhere. Other contributing elements to this specifically Norwegian mixture include: Norwegian historical background, the conditions for living posed by nature, climate and landscape... (Kvaløy 1973: 154nn2)

These special contributing factors that Kvaløy alludes to will now be explored in the following section.

huske han løp Storesvaet fra bønn till topp på 35 sekunder. Innimellom slappet han av med sine studier. Du kunne se ham sitte på en av hyllene i Zapffes trapp med et verk av Spinoza i den ene handa og med et Knoll og Tott hefte i den andre. Han fant visst mye spissfindig filosofi hos familien Vont' (Hanche-Olsen 1992: 133).

⁸² Reference: (Grimeland 2004: 60).

Unique Norwegian Qualities

From the global perspective, Norway is [and has often been] viewed as mysterious, wild, and elusive, drawing curiosity at all levels. There may be reason behind this particular fascination; Norway can be seen as unique in structure and tradition which allowed special nature ideas to form that can not be similarly seen in other cultures and countries through the world. Landscape, politics, culture, and the combination of these together allowed a unique reflection upon the human-nature relationship.

A recent publication compiled by numerous Norwegian researchers entitled *Unique Environmentalism*⁸³ contends that the rise of organized environmentalism in the 1960's in Norway is unique to the country, and can be attributed to two special factors in Norway's history: first, the Norwegian political system has generally held an accepting attitude regarding adversary interests (the "state friendly society"), and second, Norwegian society has held a protective view of man in nature (the "local community perspective")⁸⁴. The first point refers to the observation that over the last two centuries that the Norwegian state has primarily derived from popular movements, giving weight to protests that had a significant following (such as nature related issues), which they characterize as "state friendliness"⁸⁵. And the second point explains that due to the particular demography of Norway having a very low density and a vast wild landscape, the inhabitants have established a balance between fighting the harshness of the Norwegian nature while also working with and harvesting from it, thus producing a special localized relationship with

⁸³ The text *Unique Environmentalism* relies heavily upon the American term "environmentalism" or "environmental" to describe natural issues. This Thesis will refrain from over using the term "environment" and its derivatives because it portrays a particular western way of looking at nature that is not being focused on in this Thesis. Norwegian (philosophical) texts during the period of interest also rarely use the term "miljø" (environment), most often the term "natur" (nature) is commonly used. This stems from the translation of "miljø" which pertains more to the direct space around humans, where as "nature" is the wild vast landscape. Næss describes this best with his statement, "One of the many factors which make it difficult to change the process into one of decreasing unsustainability is the shift in ways of thinking from that of ecology to that of environment. The latter term suggests that we have to do with something outside humanity, something we regrettable are dependent upon" (Næss 1993: 203).

⁸⁴ Reference: (Grendstad et. al. 2006: 2).

⁸⁵ Reference: (Grendstad et. al. 2006: 14).

nature⁸⁶. The authors of this inimitable thesis stress that independently these two points (or “anomalies” as they are referred in the text) are not particularly interesting, it is the combination of these two factors that makes it a unique case in Norway, because they evolved together to eventually give (organized) environmental issues an opening for inclusion in government and society, which cumulated on a grand scale in the early 1970’s.⁸⁷

A specific historic political phenomenon that is exclusive to Norway is that absence of bureaucracy prior to the 20th century, which at the time brought with it the dehumanizing properties of slavery or serfdom.⁸⁸ “What was present – and unique in comparison with other peasant societies – was the sense of individual rights and freedoms fostered by the allodial property system” (Witoszek 1997: 215). The rare peasantry freedom solidified a sense of confidence and ownership with the land, and nature; giving one additional reason how the structural makeup of Norway made it a unique melting pot of ideas geared towards nature. The people were not individually bound to the land, but as a whole they evolved as a part of it; possibly a critical precursor to eventual holistic thinking that was found in early Norwegian human-nature reflections (as demonstrated in the previous section), as well as ecohumanism.

Although tangible political and demography factors are certain explanations for the organized Norwegian interest in natural issues, there are also more abstract cultural and traditional explanations for how Norway is different than other countries in this regard. Witoszek has found that there is a long nature driven tradition embedded in Norwegian culture, and this is an exclusive phenomenon particular just to Norway. She attributes this finding to the following four points.⁸⁹ First, around the 19th century, Norway created a type of romanticism of nature, which was practical, rational, and kind (not demonic as in a majority of Europe). This led to enlightenment in the realm of Norwegians’ relationship to nature. Secondly, through this enlightenment

⁸⁶ Reference: (Grendstad et. al. 2006: 21).

⁸⁷ Reference: (Grendstad et. al. 2006: 39), and to be further discussed in the beginning of Chapter 2.

⁸⁸ Reference: (Witoszek 1997: 215).

⁸⁹ Reference: (Witoszek 2005). Similar tones can also be found in (Witoszek 1997: 214-215).

period, peasants and farmers evolved as national heroes (mostly because they were not slaves in Norway as previously discussed). The peasants were independent and could conquer, as well as understand nature jointly. Thirdly, Norwegians can be seen as more forward thinking, not backwards towards the past of the Viking era. They see themselves as children of the future and children of nature, which evokes a spirit of optimism. Fourthly, the Norwegian mythological folklore story of *Askeladden* reflects an abundance of nature awareness in Norwegian culture. The story's message is that small people can prevail with the assistance of luck, and through cooperation and listening to nature.

Witoszek's ideas support the basic premises of this Thesis - that these long-standing "cultural energies"⁹⁰ existed, and while organized ecophilosophy seemed to suddenly spring out of nowhere in 1969, it actually had a deep starting point (conception) in Norwegian culture and traditions. So ecophilosophical ideas had subliminally been brewing in Norwegian culture for a long time, and its emergence can be seen as "a theatre of memory, composed of preceding images, 'places' and authors that have woven together a *mundus imaginalis*, a set of ethical standards and cognitive strategies which have been transmitted from generation to generation" (Witoszek 1999: 452). The concept of "meme" and the importance of creating of a new story for the next generations will be utilized in the concluding chapter.

Much of this nature tradition discussed was formed from a dichotomy of the outer natural world, and the inner human constructed environment, where Witoszek makes additional claims regarding Norwegian tradition and its implications towards the Norwegian perception of nature. She analyzes the importance of "place" in Norwegian culture, where the structural "insides" are cold and unwelcoming, and the natural "outsides" are places of being and understanding. Here she makes three conclusions, that wisdom is obtained through solitary exposure to nature (not in social settings), a search for one's

⁹⁰ Source: (Witoszek 1999: 452), article originally published in Norwegian in (Witoszek 1998: 153-166).

“true self” can only be found in nature, and life experiences are to be found in desolate nature, not in cultural settings.⁹¹ Witoszek is reiterating some additional unique features of Norwegian culture, and how a unique human-nature relationship formed from it. She is also teetering on the bounds of the Deep Exposure and Deep Experience, concepts which will be presented in Chapter 4 as methods of stimulating individual Deep Questioning of the human-nature relationship and its components, which are maintained for the creation of an individual’s greater holistic perspective.

A peculiar facet of the Norwegian-nature relationship that evolved in the early 1900’s was the social transition in linking nature conservation with national pride. This evolution created a human-nature relationship that was in line with the German tradition of preserving cultural memorials, *Kulturdenkmal*. Norway then underwent this similar transition in linking nature with preservation, especially preservation of the national identity. “In the beginning of the 20th century, it also became important to preserve natural characteristics (‘Naturdenkmal’). These natural characteristics were also supposed to be *national* in that they represented the nature of the country. The preservation of forests, lakes, islets, mountains, and mountain territories in small areas was the aim of this type of nature conservation” (Grendstad et. al. 2006: 35). As shown earlier, Witoszek also demonstrates how this circumstance occurred in Norway, but she contends that the Norwegian version was much less romantic, thus carrying a more pragmatic tone centered on the local community perspective.⁹² This transformation occurred during Norway’s search for identity after separation from Sweden; solidifying a strong Norwegian nature identification and independence – this point will be valuable during the beginning of Chapter 3 with the presentation of Norway’s refusal to join the European Community (EC) in 1972.

Witoszek believes that the stated exclusive Norwegian cultural properties are based on a rich history that still shape thinking today, “...the

⁹¹ Reference: (Witoszek 1993: 51).

⁹² Reference: (Grendstad et. al. 2006: 35).

dominant system of values which in the last 200 years empowered social change in Norway has been based on a pragmatic, ecohumanist code of action...constitut[ing] a crucial axiological reference system” (Witoszek 1997: 223). Witoszek suggests her formulated Norwegian “ecohumanism” counters romanticism and offers a holistic perception of nature along with realism, where “The basic premise of humanism, the recognition of the inherent dignity and of the equal and unalienable rights of all members of the human family, is here corrected by values springing from man’s experience with nature” (Witoszek 1997: 222), essentially resulting in a blending of the human and nature tradition, an anthropocentric approach with ecocentric ideas, or quite possibly the other way around. This blend even has its own checks-and-balances system built in because the “eco” prefix in “ecohumanism” actually “protects humanism from its own excesses”.⁹³

Art, literature, philosophy, and exploration have been avenues for this “reference system” Witoszek mentions, as well as attributors; the ecohumanist condition in Norway has allowed the uniqueness discussed to surface and transpire, and vice-versa. Art, literature, etc. can be seen as vehicles for the human-nature relationship to escape from the semi-hidden realm of tradition and materialize on the cultural level.

Environmental Crisis and Change

Environmental concern was a popular issue at Norwegian Universities, especially the University of Oslo, during the late 1960’s, and much of this was spawned by informal philosophical discussion, a large part of which probably occurred at venues such as Kolsås.⁹⁴

During the 1960’s, environmentalism [in Norway] as a policy area seeped into routine policies and the new political field became populated with influential thinkers and activists, among them most notably Arne Næss⁹⁵. In addition to participating in the public debate and legitimizing environmentalism academically, thinkers and activists also participated

⁹³ Source: (Witoszek 1997: 222).

⁹⁴ Reference: (Grimestad 2004: 111-112).

⁹⁵ Footnote #47 within quotation reads: “Main publications are by Næss (1973), Kvaløy Setreng (Kvaløy, 1972, 1973), Sætra (1973), and Dammann (1979)” (Grendstad et. al. 2006: 37).

in civil disobedience and in confrontations with the authorities.
(Grendstad et. al. 2006: 37)

There existed a homogeneous blend between the nature ideas as applied to policy, action, organization, and philosophy – it was undoubtedly a small tight-knit group, which had mixed interests, but climbing passion at its core. A fine example of this cross-over can be seen with Næss, “Arne Næss collided philosophy with climbing and climbing with philosophy”⁹⁶ (Grimeland 2004: 11). The formation of these well blended ideas gained significant energy towards the end of the 1960’s with the popularization of a global environmental crisis, stemming from sources in the United States.

The Norwegian experience corresponds, or is slightly delayed in comparison to environmental crisis evolution in the U.S. During the early to mid 1900’s there were many organized groups that were active throughout the U.S., but most predominantly there were many outspoken individuals that actively investigated ecophilosophical thought during the 1960’s and prior, such as Leopold, Pinochet, Muir, and Thoreau. These individuals and their publications had the most impact internationally, although they centered on a preservationist and conservationist mindset which is a continuation of a semi-separation of humans from nature, creating a distant relationship at best. But these Americans also believed that anthropocentrism was at the root of the ecological crisis, presenting a move from anthropocentrism to ecocentrism in ecological thought.⁹⁷ A move that can be seen as dangerous because it totally shifted the focus of environmental problems from humans to nature, releasing much responsibility on the human side of the human-nature relationship.⁹⁸

The most prominent individual outside of Norway that began the explicit propagation of a global crisis atmosphere is Rachel Carson. Carson stresses the crisis in *Silent Spring* (1962), “For time is the essential ingredient; but in the modern world there is no time. The rapidity of change and the speed

⁹⁶ Translated to English from Norwegian: “Arne Næss sen. (1912-) brakte filosofien til klatrerne og klatring til filosofien” (Grimeland 2004: 11).

⁹⁷ Reference: (Sessions 2001: 157).

⁹⁸ Reference: (Buell 2004: 144).

with which new situations are created follow the impetuous and heedless pace of man rather than the deliberate pace of nature” (Carson 1962: 6-7). Carson is repeatedly referred to by Norwegian and other international ecophilosophers as their primary influence in beginning work with nature and ecophilosophical thought after the 1960’s.⁹⁹ Although Carson is seen as opening the world to the perceived environmental problems and starting a mini-revolution, it has been protested that on the grand scheme that there has been little effect, thus diminishing the fact of a crisis at all.

It has been thirty years since Rachel Carson alerted us to the ecosystemic danger of pesticide abuse, yet a rereading of *Silent Spring* leaves one with the feeling that little has changed but the names of the poisons...One cannot avoid the sense that however much our environmental awareness has increased and our intentions to ‘save the earth’ improved, at root nothing has changed. And if we genuinely care, we must surely ask why” (Evernden 1992: ix-x).

Evernden is expressing similar anguish that this Thesis is attempting to demonstrate – that the primary ingredients and momentum for change existed (especially in Norway), but fell short of making a significant impact on the human-nature relationship. Although Carson presented her ideas in a never before seen holistic approach to the natural environment¹⁰⁰, maybe the crisis that was promoted by Carson was not holistic enough; her ideas being too centered on environmental contaminants, and not enough focus on the human relationship part of the system – problems that are specifically identified by crisis commentators such as Buell and Foster.¹⁰¹

Before 1969, none of the other individuals that became pivotal in the Norwegian ecophilosophy discussion at the climax in this Thesis had publicly demonstrated or published any material specifically on natural issues. There seems to exist no explicit discussion of organized ecophilosophy, or a single stated ecophilosophy (besides Zapffe’s Biosophy), in Norwegian text prior to 1969, as previously discussed, there were only primitive ecophilosophical ideas

⁹⁹ Reference: (Berntsen 1994: 129).

¹⁰⁰ See for example: (Carson 1962: 46), with description of effects of pollutants on the “food web”.

¹⁰¹ Reference: (Buell 2004: 144).

focusing on the formation and analysis of the human-nature relationship. An interesting publication that should be mentioned here is a collaborative effort led by Paul Hofseth, also including Ola Hole and Sigmund Kvaløy, entitled *Logikk oppgaver til Arne Næss: En del elementære logiske emner (Logic Tasks to Arne Næss: Partly Elementary Logical Themes)*, which was first published in 1968. No references can be found to nature issues in this publication, it is strictly a document of logical questions and tasks; this is mostly due to the date of the first publication being prior to the paramount 1969 year. Although, there is one point from this publication that can be seen as important to the greater issue of the emergence of ecophilosophical ideas in Norway. The forward to the publication states that the “main point has been to give exercise in the ‘new, critical method to think about’, that the logic represents for many that are now beginning at the University¹⁰²” (Hofseth et. al. 1970: 10), signed by Hofseth, Hole, and Kvaløy on September 1968.

The authors of *Logikk oppgaver* wished to begin a new way of students thinking outside of the box, and outside of the existing establishment that had resorted back to a utilitarian type of conventional wisdom, thus encouraging a rebellion in thinking at the University of Oslo. Although as mentioned above, rebellious thinking was commonplace within most universities throughout the world during the late 1960’s, it is important to note that these authors were stressing a shift in thinking, more importantly, a shift in philosophical thinking along with revolting against the system in Norway. They had the willpower and strength building up, they just didn’t have a particular cause solidified yet.

The 1960’s is also the decade when ‘new politics’ entered the stage [in Norway]. A new generation started to question central societal goals and consensual issues like economic growth, modernization, and technological development...environmentalism has been considered the most typical example of new politics...[and] over the years, environmentalism permeated society and changed the language of politics. (Grendstad et al. 2006: 31).

¹⁰² Translated from Norwegian to English from “Hovedpoenget har vært å gi øving i den ’nye, kritiske måten å tenke på’, som logikken representer for mange som begynner på universitetet.” (Hofseth et. al. 1970: 10)

Even more interestingly, this 1968 *Logikk oppgaver* publication was directly addressed to Arne Næss, a philosopher, who at the time was lost and without a cause...this publication and its underlying purpose was undoubtedly one of the many motivating factors for Næss to leave the University and pick up the newfound topic of ecophilosophy. It will be shown how pivotal a role Arne Næss played in the later emergence and divergence of organized ecophilosophy in Norway, and how there is much value that can be extracted from his contribution to ecophilosophy. Along with Næss, Kvaløy (one of the authors of the *Logikk oppgaver* publication¹⁰³) will be presented as the creator of organized ecophilosophy in Norway; it is from both of their creative imaginations, as well as others, that the substance of this Thesis is based upon.

A background chapter in Norwegian natural thought previous to the direct emergence of organized ecophilosophy has been necessary to understand the Norwegian roots of the human-nature relationship that is buried in tradition, culture, and demography, as well as a tradition of holistic thinking. These unique roots provided Norway a special building block of understanding and contemplating the human-nature condition. Faarlund explains, “The message of Nansen, Rubenson, and the Romantics was not to be mistaken: they were pointing to a rediscovery of free nature. The Romantic movement struck a deep chord in the soul of Norwegians, and led to a revival of a national identity: this is Norway, this is free nature, and we are unique as Norwegians’ to have it” (Faarlund 1994: 24). Where this message broadened Norwegians’ understanding and disclosed problems with the relationship, it did not become critical to directly intervene until these problems suddenly became identified as a crisis. The Norwegian experience allotted ample preparation to tackle this perceived crisis, and this began as a collaborative effort of bright individuals in 1969. They embraced the crisis with all of the power and memory of centuries of Norwegian natural cultural experience and reflection behind them.

¹⁰³ The other notable editor of the *Logical Tasks* publication, Paul Hofseth, would later go on to work with the University Seminar “Man and Nature” in the early 1970’s, editing its workbook “Ecophilosophical Reader”; as well as edit the book *Ecology, Ecophilosophy*, 1975 (the final edition of the “Ecophilosophical Reader”).

Chapter 2: Emergence

*That's what characterized these first [snm] meetings the most, the pioneer spirit. This spirit and the glow was so to speak something that could be touched and felt...Here at Blindern in 1969, only the bombs and grenades were missing. We were not dispersed phenomenon any longer. A new era had arrived.*¹⁰⁴

– Finn Alnæs, 1976 (Alnæs 1976a: 123).

During the spring of 1967, about 15 kilometers southwest of Oslo along the same ridge that Frognerstøen stands, there were endless parties at the KIF cabin located on the suburban climbing paradise Kolsås. These gatherings formed a close bond between the Kolsås climbers, during which local climber Reidar Eriksen was undoubtedly accumulating support and determination to form a solitary Kolsås club, based upon the general displeasure regarding the pretentiousness and elitism of NTK.¹⁰⁵ Also in regular attendance was probably Per Gaarder who shared similar views as Eriksen, and both later became crucial future collaborators of an explicit ecophilosophy in Norway. There was no outspoken nature romanticism or ecophilosophical tendencies pertaining to the initial interest of a new group, the greater motivation was to mobilize a new organization with a fresh mindset. A dawning era of rebelliousness and revolution was underway in Norway, and the traditional steadfast NTK was not immune from its momentum of change.

On June 21, 1967, a few days before the summer solstice (which was highly celebrated by the Kolsås climbers), in downtown Oslo at Stortingsgata 28, there was a meeting of 37 fellow climbers led by Reidar Eriksen, Egil Myhre and Per Gaarder.¹⁰⁶ The outcome of the meeting was the formation of Kolsås Climbing Club (Kolsås Klatreklubb, KKK). The establishment of the organized KKK was one of the first major divergences from NTK (it was previously stated how Næss unsuccessfully attempted similar in the late 1930's), being the first local climbing club in the country, undermining NTK

¹⁰⁴ Translated to English from Norwegian: "Det som særpreget disse første møter mest, var pionerstemningen. Den og gløden var så å si til å ta og føle på...Her på Blindern 1969 manglet bare bombene og granatene. Vi var ikke spredte fenomener lenger. Et tidskille var kommet" (Alnæs 1976a: 123).

¹⁰⁵ Reference: (Hanche-Olsen 1992: 68-70)

¹⁰⁶ Reference: (Hanche-Olsen 1992: 68-69)

and upsetting the old-school organization.¹⁰⁷ The stance against NTK was bold, and it created a tight group which propagated rebellious ideas and impulses in the years to come, especially when it came to nature issues.

Just as Næss revolutionized climbing and went against NTK (and its British influenced philosophies) in the 1930's through his promotion of bolt climbing, the American idea of *clean climbing* came to Norway in the late 1960's being promoted by Nils Faarlund among others, and taken up by the early members of KKK. Clean climbing was “practical and environmentally friendly”¹⁰⁸, yet just another revolution of Norwegian climbing techniques. At a time when NTK was contending with new German and Italian climbing techniques, the additional threat of *clean climbing* was severing the century-old union with British climbing techniques, and now aligning more with the American climbing styles and philosophies.¹⁰⁹ KKK was a part of this revolutionary atmosphere in Norway, breaking away from old stagnant ideas, and the group (or more importantly, Kolsås) became an informal melting pot of ideas to be used as a portion of the subliminal energy in the creation of organized ecophilosophy in the upcoming year.¹¹⁰ Those involved with the formation of KKK are referred to as the “67'ers” in climbing texts, interestingly it will be shown how those involved with establishing organized ecophilosophy in Norway are referred to as the “68'ers”.¹¹¹

Where it was previously mentioned that KKK was formed without explicit ecophilosophical intentions, it should be noted that Kolsås was a favorite local spot of Zapffe and Næss, which was where they both met in the late 1920's and immediately began discussing philosophy together.¹¹² Kolsås, labeled as center for “advanced *friluftsliv*”¹¹³, was always seen simply as suburban Oslo's training ground for the bigger rural mountains, acting as a

¹⁰⁷ Reference: (Grimeland 2004: 110)

¹⁰⁸ Source: (KKK 1991: 116).

¹⁰⁹ Reference: (Grimeland 2004: 116-119).

¹¹⁰ Reference: (Grimeland 2004: 111-112). Note: KKK was not a main contributor to the formation of organized ecophilosophy, but the mountain and the group had some indirect influence on its creation.

¹¹¹ Reference: (Grimeland 2004: 111) and (Kvaløy Setreng 2002: 121).

¹¹² Reference: (Rothenberg 1993: 83-85).

¹¹³ Source: (KKK 1991: 119).

filter of sort for information, techniques, etiquette, and philosophy that would be processed and utilized out in the mountain wilderness; Kolsås was an educational playground. Both Næss and Zapffe had been climbing Kolsås for over 30 years before KKK was formed, and their ecophilosophical ideas were imprinted upon the mountain, and all that climbed there. “Arne Næss’ Ecosophy spread itself and influenced our attitude to nature and its protection. Næss was also the one that best formulated the climber’s ethic...”¹¹⁴

(Bruskeland and Støren 1992: 79). This also holds true for Zapffe’s ideas because of his strong influence and reputation on Kolsås; Zapffe recalls how Næss renamed a popular climbing route on Kolsås from “Trappen” (*The Staircase*) to “Zapffes Trapp” (*Zapffes Staircase*) in tribute of Zapffe’s climbing philosophy.¹¹⁵ Zapffe’s mix of climbing and existential philosophy can be seen with his memorable quotation that was known to all local climbers of the period, “Climbing is as meaningless as life itself, therefore can its magic never die”¹¹⁶ (Zapffe 1990: 4).

The late 1960’s was the beginning of the “Golden Age of Environmentalism [in Norway]”.¹¹⁷ Various groups of all denominations were formed during this era, most particularly were those that brought people together to address the extreme threat of an ominous environmental crisis. As previously presented, this threat was promulgated internationally by mostly American interests who illuminated environmental pollution and chemical contamination. But at the Norwegian national level, there were ecological problems which were harming the local waterways, through damming of rivers and waterfalls for energy production, and harming the local forests, through logging and human encroachment. Where the direct problem was local natural destruction and the overall problem was global natural damage and a foul relationship between humans and nature, the solution first evolved as a

¹¹⁴ Translated to English from Norwegian: “Arne Næss’ økosofi spredte seg og påvirket våre holdninger til naturen og dens vern. Næss var også den som klareste formulerte kltringens etikk...” (Bruskeland and Støren 1992: 79).

¹¹⁵ Reference: (Hanche-Olsen 1992: 55).

¹¹⁶ Translated to English from Norwegian: “Tindesporten er meningsløs som selve livet, derfor kan dens trolldom aldri dø” (Zapffe 1990: 4).

¹¹⁷ Source: (Grendstad et. al. 2006: 39).

cooperative effort to discuss the issues, target the problems, and produce “real work” towards concrete solutions. This was emulated through one environmental group and its ecophilosophical subsidiaries that emerged in 1969 in Norway.

A thriving force of inspiration during this period could be seen in holistic thinking and Systems Theory, which lent to the ideas of individual parts working towards a common goal collectively, a strong group involved in “meaningful work”. The counter-culture of the late 1960’s supported group work (collectivism) and a revolution of the people on all fronts. This was a period in Norway when Maoism and Marxism was popular and openly discussed as valuable philosophies¹¹⁸, and socialism was a proud force on the Norwegian front. Group work and thinking together was seen as an effective method to alter life-style, culture, and politics.

More specifically, Cultural Theory (or “grid-group theory” as presented by Grendstad et. al.) examines the social relations of the group, where the “Group concerns the degree to which individuals find themselves in a tight-knit group through which feeling of togetherness and solidarity among the members will develop. Grid is the extent of rules and prescriptions that regulate the behavior of individuals” (Grendstad et. al. 2006: 72). The early organized environmental groups of Norway exhibited strong group behaviors with weak grids which combine to form egalitarianism.¹¹⁹ The egalitarian principles stem from the case that “Environmental activists are worried about environmental problems ‘not only because they are concerned about the fate of the earth but because they desire to transform how human beings live with one another in an egalitarian direction’”¹²⁰ (Grendstad et. al. 2006: 73). This was the case in 1969 that attributed to the emergence of organized ecophilosophical thinking in Norway, beginning with the formation of the cooperative group: *snm*, (and its offshoots of the *Ecophilosophy Group* and *Nature and Man University Seminar*).

¹¹⁸ Arne Næss published a book on Mao in 1974 entitled *Mao Tsetung: Massene Filosoferer* (Mao Tsetung: The Masses Philosopher) in which was not out of the ordinary for the period.

¹¹⁹ Source: (Grendstad et. al. 2006: 72).

¹²⁰ Part of quotation references (Ellis and Thompson 1997: 85).

But before these historic groups were established, there was some bonding to commence between a few of the main actors through the experience of extreme traveling and climbing.

In the spring 1969, Næss and Kvaløy, along with Johan Galtung, attended a conference at the Gandhi institute in Varanasi, India. “In 1969, Johan Galtung and philosopher friends Arne Næss and Sigmund Kvaløy Setreng went for a drive. They drove from Norway to India in a Peugeot 404...The car took them all the way, and they all made it to the international seminar at the Gandhi Institute in Varanasi, held in connection with the centenary of the birth of the legendary Indian”¹²¹ (Hugubakken 2002: 5). Varanasi was where Buddha gave his first sermon, and became a place where both Næss, Kvaløy, and Galtung further matured their long standing views of Buddhist values in Gandhian thinking, enforcing thinking such as: “Therefore the path must be the goal, a path of intense attention...a training in the holistic grasp and ability to identify with fellow humans in their unlimited diversity and with everything that lives...”¹²² (Kvaløy Setreng 2002: 119). From Varanasi, Næss and Setreng traveled to Nepal to spend a few days gazing at the Himalayas, where they discovered the mighty mountain Tseringma (*long life mother*). They also became impressed with the local Sherpa society and their sacred views of the mountains, “the local population perceived an ascent as sacrilegious and a catastrophe for their continued life at the foot of the mountain. Arne and I decided to try and help them in their resistance [to the climbers]”¹²³ (Kvaløy 2002: 121). This is the reason they traveled back to the region in 1971 (but on that occasion with Faarlund), in order to help protect the sacred mountain Tseringma from the western climbers. But this adventure began only after they developed the early first stages of their various

¹²¹ Note: Næss did not continually travel with the Kvaløy and Galtung; Næss joined the expedition on two of its parts.

¹²² Translated to English from Norwegian: ”Derfor må veien være målet, en vei av intens oppmerksomhet...en trening i helhetsgrep og evne til identifikasjon med medmennesker i deres grenseløse mangfold og dessuten med alt som lever...” (Kvaløy Setreng 2002: 119).

¹²³ Translated to English from Norwegian: “localbefolkningen oppfattet en bestigning som blasfemisk og en katastrofe for deres fortsatte liv ved fjellets fot. Arne og jeg besluttet å prøve å hjelpe dem i sin motstand” (Kvaløy Setreng 2002: 121).

ecophilosophical ideas, which were continually developing together, and as well as were small differences also begin to appear between them.

Explicit Ecophilosophy Establishment

The pivotal organization *snm*¹²⁴ (*Samarbeidsgruppene for natur- og miljøvern*, “The Co-working Groups for the Protection of Nature and the Environment”, or after 1976 referred to as “The Ring of Ecopolitical Cooperation”) was formed in the summer of 1969 by 30 activists, some of them belonging to the University of Oslo Philosophy Institute.¹²⁵ The opening speech of *snm* on June 24th 1969 was given by Sigmund Kvaløy, entitled “Gandhi’s thought and method and their relevance for activism to protect nature”¹²⁶, which centered on the rising eco-crisis, especially concerning the industrialization of Norway’s rivers. There was a close bond of all in participation at the opening meeting, and those gatherings to follow, some being fellow climbing buddies and NTK/KKK members. It has been stated that “KKK was completely central in the environmental participation that characterized the climbing environment around 1970 and formed the nucleus of *snm*”¹²⁷ (Grimeland 2004: 111-112), but this may be a great overstatement of KKK’s role that masks Zapffe’s true influence¹²⁸, nonetheless, there was at least a continual KKK connection between its members and those within ecophilosophy.

Where the boundaries between *snm* and KKK were slightly overlapped, Kolsås again proved to be a training ground, here philosophically for many of the ideas informally discussed on and around the mountain to later be incorporated in future ecophilosophical efforts. If Kolsås was one of the training grounds, then the University of Oslo was the proving ground for

¹²⁴ Although the title “*snm*” is an acronym, it is written in lower-case as done by the group (where the group also wrote *snm* in parenthesis, the Thesis will not); this was to signify that the group should never become larger than the ultimate goals. Some quotations do not follow these rules.

¹²⁵ Reference: (Kvaløy Setreng 2002: 121)

¹²⁶ Which was used to create *Ecophilosophical Fragment II* as a part of the *Ecophilosophical Fragment* series. Source: Phone conversation with Sigmund Kvaløy on January 16th, 2007.

¹²⁷ Translated to English from Norwegian: “KKK var helt sentrale i miljøengasjementet som preget klatremiljøet omkring 1970 og dannet kjernen i *snm*” (Grimeland 2004: 111-112).

¹²⁸ Source: (Kvaløy, personal communication, 2007).

ecophilosophical thought during the period. It should be noted that while climbing literature occasionally mentions ecophilosophical ideas and prominent individuals, Norwegian ecophilosophical literature rarely mentions climbing as a primary source of inspiration. Kvaløy best describes this with “Many different variables can explain how we were early to develop ecophilosophy, actually before 1968. We met in different forests, on islands and in the mountains, and read reports from various latitudes” (Kvaløy Setreng 1991: 102). But ecophilosophy was explicitly realized on the University of Oslo campus.

Kvaløy was designated as *snm* leader; prior to establishment of *snm* he was primarily involved in philosophy of music, but showed an interest in ecological action as early as 1967 during planned demonstrations of proposed hydroelectric dams.¹²⁹ These early demonstrations never surmised, but nonetheless, *snm* was established as a true holistic and collaborative effort to discuss, develop, and act upon ecological ideals. “The group’s slogan was ‘non-violent direct action’” (Kvaløy Setreng 2002: 121) employing “meaningful work” for a “new philosophy of society and man-in-nature” (Reed and Rothenberg 1993: 117-118). David Rothenberg explains Kvaløy’s role in the formation of *snm*, “He took the initiative in 1969 to form the activist group (*snm*), which was one of the most active and influential environmental organizations over the next decade” (Reed and Rothenberg 1993: 115). Fellow friends Zapffe and Næss were distant *snm* members, not directly participating in group meetings, but available for philosophical assistance.¹³⁰ During the Fall of 1969, the group was gaining information and muscle collectively from dialog with industry experts during regular group meetings. These exchanges became known as “laboratory sessions”, where the members gained strength together as a group by experiencing the power of generalists over specialists – developing the term “super amateurs”.¹³¹

¹²⁹ Reference: (Reed and Rothenberg 1993: 141).

¹³⁰ Reference: (Kvaløy 1973: 154nn2).

¹³¹ Reference: (Reed and Rothenberg 1993: 137-139). “Super amateurs” are the ultimate generalists that conduct real work under that premise.

In the summer of 1969, there was a seminar in Hemsedal (home of Faarlunds *Norges Høgfjellsskole*) where later members of *snm* (as well as KKK, including KKK co-founder Per Gaarder) met to gather interest in ecological activism. The seminar was backed by the University's Philosophy Institute, and Næss briefly appeared to show his support of the idea.¹³² A main topic of interest was the possibility of a hydroelectric demonstration, in which the idea would actually materialize the following summer. More specifically the Hemsedal meeting established the need for a University seminar to discuss ecophilosophical issues, and it was determined that Næss and Kvaløy should lead the project.

The University Seminar *Nature and Man* (*Natur og Menneske*) began the fall semester of 1969, but before the first seminar class was to begin, Kvaløy received a note from abroad reading, "Sigmund – you can do it without me, begin immediately (-from Arne)"¹³³ (Kvaløy Setreng 2002: 122). Kvaløy lead the seminar through unique experiences and interactions within Oslo and surrounding nature, along with philosophical discussion, leading to something greater: "The Nature and Humans seminar became influenced [of its own realizations] and developed an activist-oriented concept 'ecophilosophy'"¹³⁴ (Kvaløy Setreng 2002: 122). The seminar published a course compendium entitled *Ecophilosophical Reader: Complexity Against Complication* (*Økofilosofisk Lesebok: Complexity Against Complication*) which contained a diverse set of articles from group members of all academic disciplines which primarily discussed ecology and the human-nature relationship on a philosophical level.¹³⁵ Kvaløy describes the compendium as "Norway's generalists book before everyone! – From energy to philosophy, from oil and fish to Spinoza and Buddha. A current comprehensive introduction to the University study is at the time being, as far as I know, only something Norway

¹³² Reference: (Grimeland 2004: 120).

¹³³ Translated to English from Norwegian: "Sigmund – du kan gjøre dette uten meg, sett i gang!" (Kvaløy Setreng 2002: 122).

¹³⁴ Translated to English from Norwegian: "Natur- og menneskeseminaret ble påvirket av dette og utviklet et aktivist-orientert begrep 'økofilosofi'" (Kvaløy Setreng 2002: 122).

¹³⁵ Reference: (Hofseth 1974).

can offer”¹³⁶ (Kvaløy 1973: 180). From the outcomes of this multi-disciplinary but ecologically centered (on the human and nature context) seminar, coupling with momentum from *snm*, an important subgroup formed which placed Norwegian ecophilosophy firmly on the map, and all together began to “spread the message”.¹³⁷

While *snm* was the pivotal environmental group of the period, the *snm* subgroup, the Ecophilosophy Group, was responsible for reflecting upon and creating a philosophy to address the human-nature relationship, and their perceived crisis therein. The Ecophilosophy Group was formed late fall of 1969, as an outcome of *snm* discussion and the *Nature and Human* seminar; their “concept ecophilosophy” (thus the group’s primary interest in the *human-nature* relationship and the role of an ecological philosophy), becoming one of the various “cooperating groups” of *snm*.¹³⁸ The Ecophilosophy Group was a collective workgroup formed within a cooperative organization, stemming from a collaborative University seminar, as a reaction to the threat of a “global systems crisis”¹³⁹. The workgroup developed Norway’s first explicit ecological philosophy called “Ecophilosophy”, a practical philosophy heavily based upon a collective approach of holistic systems thinking to address an ecological crisis, or in other words using systems ecology to address a systems crisis.¹⁴⁰ Where Kvaløy states Ecophilosophy is “Love for the Wisdom of the World House” and “Is thought of as a total engagement...a form of activity and a direction of thought...- a response required by the total system crisis we are experiencing in the world, challenging us to attempt a deep-level revision of the basic notions of our Euro-American civilization” (Reed and Rothenberg 1993: 118-119).¹⁴¹

¹³⁶ Translated to English from Norwegian: “Norges generalistbok framfor noen! – Fra energi til filosofi, fra olje og fisk til Spinoza og Buddha. En så dagsaktuelt omfattende introduksjon til universitetsstudiet er det foreløpig, så vidt jeg vet, bare Norge som kan tilby” (Kvaløy 1973: 180).

¹³⁷ Reference: (Kvaløy Setreng 1992: 103) and (Kvaløy Setreng 2002: 122).

¹³⁸ Reference: (Kvaløy 1973: 4nn1).

¹³⁹ Reference: (Kvaløy Setreng 1991: 102).

¹⁴⁰ Reference: (Kvaløy Setreng 1991: 102) and (Kvaløy Setreng 2001a: 3270). As previously mentioned, Zapffe’s Biosophy could technically be considered Norways first explicit ecophilosophy, but this was not created in an collective setting.

¹⁴¹ From Kvaløy’s essay “Complexity and Time”.

With Kvaløy at the helm, the core subgroup members, and their corresponding multidisciplinary interests¹⁴², included: Nils Faarlund (*friluftsliv*), Arne Vinje (environmentalism and agriculture), Per Gaarder (interior architecture), Erling Amble (planning), Jon Godal (landscape and seamanship), and Karl Georg Høyer (energy); Paul Hofseth (philosophy), Jon Wetlesen (philosophy), and Ivar Mysterud (ecology) were occasional participators; and both Arne Næss (philosophy) and Dag Østerberg (sociology) were satellite members of the group and did not directly participate.¹⁴³ The group attempted to stay clear of members with just traditional specialized philosophical interests, and preserved a pure generalists approach to the formation of the group to maintain a true holistic and thus multi-disciplinary representation.¹⁴⁴

The *snm* publication *Økofilosofisk Fragment IV: Økokrise, Natur og Menneske* (*Ecophilosophical Fragment IV: Ecocrisis, Nature, and Man*) was a running result of the group's Ecophilosophy from 1969-1973, being informally distributed in four separate "fragments" throughout the first four years, with eventually one formal publication including a compilation of all four fragments in 1973. The first fragment (*Økofilosofisk Fragment I*, 1969-1971)¹⁴⁵ was the original publication outlining the components of Ecophilosophy which contained a presentation of the primary ideas of complexity (versus complication) and its role in the ecocrisis. Ecocrisis was a relatively new term for the period that often centered on the disruptions caused by humans to the environment, but included impacts of the crisis on the human subject. Ecophilosophy uses the term as a "simplification of the total life system", where there is an increased breakdown and damaging of global natural diversity, which includes the natural environment, as well as the human

¹⁴² Relevant main interest area determined by the individual's publications or documented work during the time period.

¹⁴³ Reference: (Kvaløy Setreng 2001b: 2) and (Kvaløy Setreng 1991: 115nn3) for list of group members; (Kvaløy 1973: 154nn2) showing Næss's limited participation; and (Reed and Rothenberg 1993: 119) showing Næss's non-involvement in establishment of the group.

¹⁴⁴ Reference: (Kvaløy Setreng 1991: 102-103)

¹⁴⁵ *Fragment I* was released January 1971, and is pages 26-64 of *Økofilosofisk Fragment IV* (Kvaløy 1973). *Fragment II* was released May 1971, and *Fragment III* was released June 1972.

species.¹⁴⁶ The ecocrisis term later evolved to be “eco-socialcrisis” which more appropriately addresses an environmental as well as human crisis.

With regards to the reference of systems, Ecophilosophy can be seen to employ Cybernetics, a term often used interchangeably with Systems Theory, but it more specifically denotes a particular subset that identifies feedback loops, those processes that give the system structure. Kvaløy explains how Ecophilosophy is unlike any traditional philosophy ever developed because of its reliance on the field of Systems Theory towards a new way of (generalist) thinking, “Here I have in mind primarily cybernetic thinking in system ecology, which may be viewed as one starting point for a radical reorientation of our Western scientific tradition way from its extreme concentration on splitting the world up into discrete objects for specialists’ analysis” (Kvaløy 1973: 146). They were not interested in creating a traditional “desktop” philosophy, but one that could be felt as a “total engagement” by the average person, mainly through the utilization of activity.¹⁴⁷

The complexity (versus complication) concept as first contrived in Ecophilosophy is based on *diversity* and its role in the ecocrisis, where complexity is “genuine ecological diversity” (quality) and complication is “false non-ecological diversity” (quantity).¹⁴⁸ The idea states that society is stressed to move from complexity to complication based on “mixed signals”, or breakdowns in the natural feedback loops and mechanisms. Others had stressed this idea during the period, but none simpler than explorer Thor Heyerdahl, “Progress today can be defined as man's ability to complicate simplicity”¹⁴⁹. The concept also explores how some groups of humans (specifically children and indigenous peoples) are more in tune with the complexity principle, but on the other extreme, there exists the technocratic industrial society which promotes over-complication with quantification, thus taking away from complexity and quality. “Indeed because the human being is

¹⁴⁶ Source: (Kvaløy 1973: 8).

¹⁴⁷ Source: (Reed and Rothenberg 1993: 118-119).

¹⁴⁸ Source: (Kvaløy 1973: 26-28).

¹⁴⁹ Source: (Heyerdahl 1974).

inherently a complex being born of a complex environment, and because it is this complex relationship and its fruit of latent creative expansion that ensures stability in the interplay between human beings and nature and the human person and his or her fellow being, the enforced complication of the modern environment results in widespread mental and social disease” (Kvaløy 1973: 150). The human-nature relationship was formed as qualitatively complex, but humans have made it complicated through quantitative stressors, thus creating not only an ecological crisis, but a human and social crisis as well.

The other two main components of Ecophilosophy, *generalism* (versus *specialism*) and *LNS* (versus *IGS*), were highlighted in the later fragments from 1970-1973, and will be analyzed below. In addition to the three core components of Ecophilosophy were the guiding principles of Gandhian non-violence, and a focus on group activism/participation (these principles will be discussed in the following section during the presentation of the Mardøla demonstration). But the use of the generalist concept was informally discussed early in the formation of Ecophilosophy, parallel with the formal development of the complexity idea. The generalism idea quite simply contrasts the modern worldview that relies on specialists to fuel industrial society; as stated, this scenario in turn fuels the ecocrisis because it favors complication over complexity. In addition, “the dangerous threat against equilibrium in the life system and against the life processes’ capacity to self-rejuvenation and ongoing evolution is a result of society prioritizing growth and individual achievement instead of equilibrium”¹⁵⁰ (Kvaløy 1973: 21). So specialization promotes a focus on individualism, which in turn makes Ecophilosophy put stress upon group thinking and collective work in an ecological direction, “From this comes a central objective in that Ecophilosophy must be maintained or

¹⁵⁰ Translated to English from Norwegian: “en alvorlig trussel mot likevektsevnen i livssystemet og mot livsprosessenes evne til selvfornyelse og vidre-utvikling, ved at vårt samfunn prioriterer vekst og individuelle prestasjonsmål istedenfor likevekt” (Kvaløy 1973: 21).

strengthened by the ecological balance and human cooperation...”¹⁵¹ (Kvaløy 1973: 21).

The generalist/specialist argument has been seen many times before in relation to ecophilosophical thought and theory. Rachel Carson commented in *Silent Spring* that, “This is an era of specialists, each of whom sees his own problem and is unaware of or intolerant of the larger frame into which it fits” (Carson 1962: 13)¹⁵². Generalization was also specified by von Bertalanffy in General System Theory just the year prior to the emergence of *snm* in his 1968 publication, “Modern science is characterized by its ever-increasing specialization, necessitated by the enormous amount of data, the complexity of techniques and of theoretical structures within every field. Thus science is split into innumerable disciplines continually generating new subdisciplines” (von Bertalanffy 1973: 30). He is touching on the problems of the division of science, where Systems Theory can provide a generalist bridge, and possibly “prove to be a major step towards unification of science” (von Bertalanffy 1973: 88). Long before Systems Theory, Fridtjof Nansen was also arguing against specialization and its impact upon *friluftsliv*, “There may well be a little too much emphasis on sport instead of the Sporting pastime; too many ‘records’ and too much specialization...the goal should first and foremost be as it was before; a sound spirit in a sound body” (Nansen 1922b: 6). The generalism concept adopted by Ecophilosophy was not a new idea, it is a holistic idea that has been applied to the human-natural relationship prior, but Ecophilosophy did take it one step further in using the concept to promote collective group work to battle the perceived ecocrisis.

Collective Efforts at the Climax

In late Fall 1969, in the midst of the high-point of the establishment of ecophilosophical ideas in Norway, Arne Næss resigns from his Philosophy Department Chairmanship at the University of Oslo. It is difficult to believe

¹⁵¹ Translated to English from Norwegian: “Ut fra dette synes en sentral målsetting innen en øko-filosofi å måtte bli opprettholdelse eller styrking av økologisk likevekt og menneskelig samarbeid...” (Kvaløy 1973: 21).

¹⁵² A portion of this quotation was later found to be also used in (Guha 2000: 74).

that this is merely a coincidence, although he makes no immediate overt reference to ecophilosophy as a contributor to his departure. While Næss's climbing career has been explored in Chapter 1, but it has not been discussed what he professionally and academically was involved with prior to 1969 that may have led up to his resignation. Næss's career prior to 1969 was dominated by the traditional philosophical disciplines of semantics and scepticism, with focus on Spinoza and Gandhi (which will be shown as instrumental in the later formation of his ecophilosophy), but suddenly a portion of his core interest shifted to be more ecologically centered. George Sessions has summed up Næss's academic life by categorizing it into four distinct periods: 1920's-1940 (philosophy of science), 1940-1953 (empirical semantics), 1953-1968 (Pyrrhonic scepticism), and beginning in 1968 'partly at the urging of his students, when his interests shifted to ecological philosophy. At this point, he tells us, he began to live his philosophy and function in part more as a 'minor prophet' than as a strictly academic philosopher" (Sessions 1992: 3-4). Self-describing oneself as a "prophet" goes against the collective tone of the period (and the Norwegian *janteloven*), but as it has been shown with his climbing experiences, Næss was rebellious, individualistic, exhibitionistic, and tended to work outside of the norm.

Warwick Fox comments that "Næss' ecophilosophical work corresponds roughly to the period since his resignation in 1969 and therefore constitutes the most recent phase of his professional work (professional work as distinct from personal interests, since the latter have included a fascination with and love for the nonhuman world for as long as he can remember)" (Fox 1992: 1). Næss's own personal reasoning explains simply that he resigned from the University because he felt that he was "merely functioning rather than living". Næss, as an individual, felt trapped in a focused system that did not give him openness to explore greater avenues that he had always been yearning to do. During this period he was beginning to gain, or at least process differently, new knowledge (ecological), and connections were being made with old knowledge, to formulate an encompassing idea that follows the holistic Norwegian

ecophilosophical theme, which has contained a particular focus on the individual. But Næss was never fully engaged in the collective ecophilosophical movement of the period, he was simply there in the background lending assistance when needed – or more importantly, he was absorbing knowledge that was accumulating towards his own idea. The Mardøla demonstration was an event that surely empowered Næss with new energy along his new path, especially since this event is the most famous environmental action that has occurred in Norway.

The pivotal Mardøla demonstration occurred from July 25th to August 26th, 1970 in a remote area of Møre and Romsdal. The demonstration was organized by *snm*, led by Kvaløy, to protest the tunneling of Mardalsfossen (highest waterfall in Europe at 705m) for hydroelectricity. Outwardly the demonstration may seem purely aesthetic, which in some part it was because of the contribution of waterfall enthusiast Finn Alnæs¹⁵³, but there were deeper reasons for protesting rather than mere aesthetical fascination. The Ecophilosophy Group and *snm* viewed human alterations at Mardøla as a classic example of complication eroding complexity, and an action event at the famous waterfall would indeed draw attention to their cause.

From the beginning the group was being inspired by Gandhi and his direct action via confrontation techniques, where this encouragement was directly and indirectly stemming from Næss and his Gandhian research over the previous 15 years.¹⁵⁴ The group had an excellent opportunity to produce some “meaningful work”¹⁵⁵, and immediately begin applying their “non-desktop” philosophy, while physically addressing the ecocrisis head on with peaceful action techniques. Kvaløy explains how Ecophilosophy was implemented at Mardøla, “...since the directing principles for the Mardøla conflict were collective, democratic guidance (endless discussions!): Our

¹⁵³ Alnæs was a fellow climber and collaborator in *snm*, as well as author of the waterfall inspired book entitled *Naturkatedral: En opplevelse i ord og bilder* (Nature Cathedral: An Experience in Words and Pictures), (Alnæs 1976b). Alnæs employed Peter Gaarder, son of Per Gaarder, for some of the more difficult climbing adventures that went into writing the book. (Alnæs 1976b: 14)

¹⁵⁴ Reference: see his work with Johan Galtung, *Gandhi's Political Ethic* (Galtung and Næss 1955); as well as *Gandhi and the Nuclear Age* (Næss 1965).

¹⁵⁵ Reference: (Kvaløy Setreng 1994: 32)

methods should be parallel with the goal” (Kvaløy Setreng 2002: 125).

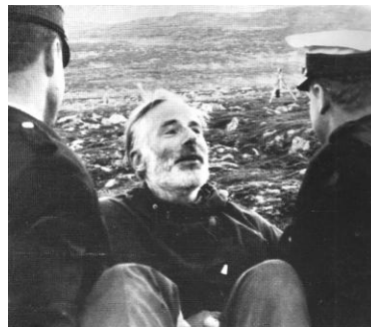
Ultimately the action failed, the demonstrators were removed from their protest site, and the waterfall was put into use for hydroelectric power. Some contest that the reason for failure is that *snm* never fully gained the support of the total surrounding local community.¹⁵⁶ *Snm* made cooperation with the locals a top priority, and joined forces with the surrounding communities to insure they received their regular source of water for their agriculture downstream of the falls, thus initiating true Gandhian confrontation tactics. But through these inspiring tactics *snm* could not gain support of the community on “the other side” of the falls, those upstream that were to financially gain from the hydroelectric project which had no impact to their water supply.

The roles of Næss and Kvaløy during the demonstration are often confused and misrepresented in literature, which has major implications when understanding the future role of the event on both these individuals, and ecophilosophy in general.¹⁵⁷ Næss did not directly participate in the demonstration, being unavailable from the time after the Hemsedal seminar the year prior until the final climatic ending of the demonstration on August 26th 1970 when he was summoned by Kvaløy on a mobile radio “Arne, come on, we need you!” (Kvaløy Setreng 2002: 124). Kvaløy led the planning, organization, and leadership of the event, and was emotionally engaged in all of its processes. Their two distinct roles in the demonstration produced two polar experiences, which can be seen in the pictures them being carried away in handcuffs. “And the picture of policemen bearing Kvaløy away from the protest shows a man much more disgruntled than the cheerful snapshot of Arne Naess” (Reed and Rothenberg 1993: 115), see Picture 3 below. Although Kvaløy may have felt beaten, he and the group knew that they had accomplished an impressive task making such a determined stand, and that the cooperative demonstration would have great influence toward the future of ecophilosophy. David Rothenberg explains, “He [Kvaløy] was central in

¹⁵⁶ Reference: (Gleditsch et al. 1971: 41).

¹⁵⁷ See for example (LaChapelle 1978: 154) for a heroic misrepresentation of Næss at Mardøla.

planning the Mardøla demonstration, which was of deciding significance for the course of Norwegian ecopolitics” (Reed and Rothenberg 1993: 115). But Næss was thrilled because during his brief appearance he experienced a Gandhian non-violent protest, it did not matter if the cause was won or loss, the experience was what counted because it changed the individual – which was more important than its holistic implications. Næss carried this energy away from Mardøla and channeled it into his own new ecophilosophical venture that he had just begun conceptualizing weeks prior.



Picture 3: Næss being carried away by two policemen at Mardøla . Source: (Rothenberg 1992: 208j).

Kvaløy recalls that “[from Mardøla] We came out as different people, we lost the waterfall but started a movement” (LaChapelle 1988: 11). Mardøla was also an excellent exercise for Kvaløy, although upset over the loss, he and the group were able to refine Ecophilosophy to better address its weakness at the time - working on a more enhanced ecopolicy. It will be discussed in the following section and in Chapter 3 how the greater explicit ecophilosophical discussion was short lived (although there would be future powerful demonstrations), but the most critical aspect – the ecophilosophical knowledge and energy - never died.

Since Ecophilosophy is an *ecological philosophy*, up to this point in the Thesis, there has been little inclusion of *ecology* as a science – in general, philosophy has dominated the discussion. One reason for this is the multi-disciplinary context of ecophilosophy as well as the individuals involved, where they all merge at the philosophical level to discuss the human-nature relationship; but there must also be an ecological understanding if the term is so central in the identity of the idea. The ecologist that gave Ecophilosophy its

scientific ecology was Ivar Mysterud. His influence can be seen as early as 1969 in his article “A commentary on Ecological Research” Mysterud states, “To think ecologically we must teach ourselves to see the organic constructed societies and their physical/chemical environment as an integrated system, i.e. understand that the ecosystems also have a physiology”¹⁵⁸ (Mysterud 1969). Mysterud continues the holistic tradition, and even integrates complexity and complication into his ecological discussions (the complexity principle has original scientific roots in ecology),

“Those that have even a little expertise in all of the various biochemical and molecular processes, enzyme systems, hormone balances and complex cell structures that are found even only inside one single higher organisms, can possibly only dimly begin to perceive the almost incomprehensible complexity that is built into some ecosystems. *Among the ecosystems we thus find such examples of the most complex systems know to man...* It has taken the ecosystems geological periods to reach their current state, and they are still undergoing continuous reformation and evolution. A radical feature in the ecosystems natural development is actually that it with time constantly becomes more complex”¹⁵⁹ (Mysterud 1971: 15).

Mysterud published his collaborative book, *Forurensning og Biologisk Miljøvern* (*Pollution and Biological Environmental Protection*) in early 1971, in which he describes that the initiative for the book actually spawns from a University of Oslo collaborative seminar in the Fall of 1969 entitled *Biologisk Miljøvern*, hosted by the Institute of Zoology.¹⁶⁰ The publication was a compilation effort based on articles by other Norwegian and Swedish ecologists; most of the articles concentrated on specific environmental contaminants and pollution. Mysterud’s own contributing article entitled

¹⁵⁸ Translated to English from Norwegian: “For å tenke økologisk må vi lære oss å se de organisk oppbygde samfunnene og deres fysikalsk/kjemiske miljø som et integrert system, dvs. forstå at også økosystemene har en fysiologi” (Mysterud 1969). Quotation originally found in (Vinje 1995: 32).

¹⁵⁹ Translated to English from Norwegian: “Den som kjenner litt til alle de biokjemiske og molekylære prosesser, enzymsystemer, hormonbalanser og komplekse cellelev som finnes bare innenfor en enkelt høyere organisme, kan muligens ane hvilken nesten ufattelig kompleksitet somer bygget inn i en del økosystemer. *Blant økosystemene finner vi således eksempler på de mest kompliserte systemer mennesket kjenner...* Økosystemene har brukt geologiske perioder på å nå sin nåværende tilstand, og de er fortsatt under stadig omforming og evolusjon. Et gjennomgripende trekk i økosystemets naturlige utvikling er faktisk at det med tiden stadig blir mer komplekst” (Mysterud 1971: 15). Quotation originally found in (Vinje 1995: 36-37).

¹⁶⁰ Reference: (Mysterud 1971: 8).

“Økologi, Forurensing og Samfunnsutvikling” (“Ecology, Pollution, and Social Development”) is quite different than the other articles in the publication because it is entirely holistically centered, looking at changes to the entire ecosphere including humans within. Næss comments that Mysterud’s approach and determination had significant impact on ecophilosophy, “...Mysterud, both professionally and vigorously advocated deep ecological principles in the late 1960’s, encounter[ing] considerable resistance. Colleagues at his university said he should keep to his science and not meddle in philosophical and political matters...Nevertheless, he persisted and influenced thousand of people (including myself)” (Næss 1986: 185). Næss reveals that early in the emergence of organized ecophilosophy Mysterud brings a holistic view of ecology into the ecophilosophical discussion.¹⁶¹ But at the same time Næss warns of “ecologism”, where there should not be too much reliance on ecology as the ultimate science, it should just be used as a model for encouraging deep questioning.¹⁶²

Næss received a large grant of *10 000 kroner* from the Norwegian Research Council in early 1971 to further develop his ecological philosophy, an idea he had been conceptualizing since the spring of 1970¹⁶³. On March 13th 1971, Næss publicly announced this news in which the concept would be called “Ecosophy”.¹⁶⁴ Næss emphasized that Ecosophy was in response to the looming eco-human crisis, and directly a result of being sceptical after the events at Mardøla, in which he believed the politicians could not be trusted regarding decisions over nature.¹⁶⁵ Næss also proclaims his holistic vision for the new idea, “There is something within us that in a way witnesses that we are represented in life as a whole...In a philosophical context Ecosophy shall help us to identify ourselves with higher entities, to get a renewed dimension over

¹⁶¹ Note: Kvaløy states that Mysterud’s ecological inclusion (and the holistic approach) was at the request of the Ecophilosophy Group. Source: (Kvaløy personal communication 2007).

¹⁶² Reference: (Des Jardins 1997: 204).

¹⁶³ Reference: (Kvaløy personal communication, 2007).

¹⁶⁴ Reference: (Næss 1971a: 17).

¹⁶⁵ Reference: (Næss 1971a: 17).

our existence”¹⁶⁶ (Næss 1971a: 17). Within this holistic presentation, Næss incorporates the inclusion of the individual also, where he believes that “we need ‘Ecosophy’ to realize that the ‘little me’ is a member of the greater whole”¹⁶⁷. More importantly, this public statement proved Næss’ determination to form his own idea alone, while he was indeed using his knowledge gained from the collective experiences with *snm* etc., he was not interested in actually formulating the philosophy within the collective forum. Næss’ Ecosophy statement formed the first cleavage within the greater ecophilosophical movement,¹⁶⁸ with more cleavages to follow from this point up until 1976 (discussed in the following sections, as well as the next Chapter).

Starting with the fall semester 1971, Sigmund Kvaløy, along with Hjalmar Hegge (Norwegian philosopher and critic of the mainstream scientific worldview) established ecophilosophy as a university discipline at UiO under the Philosophy Institute, where both became co-chairs of the program.¹⁶⁹ Hegge later went on to publish his book in 1978 entitled *Mennesket og Naturen* (*Man and Nature*), which outlines the history of the human-nature relationship beginning in mythical time and leading up to the “environmental crisis”, looking at the reasons in history for our current perceived crisis. Hegge believes that there must be an appropriate balance in the relationship, “Nature is something much more than a material foundation for humans. It is itself a part of us humans, in which we are also a part of it”¹⁷⁰ (Hegge 1978: 10). This holistic and ecocentric approach was undoubtedly engrained in the ecophilosophy curriculum, but he interestingly addressed the individualistic component as well “Humans must first experience and know themselves, their

¹⁶⁶ Translated to English from Norwegian: “Det er noe i oss som på en mate er vitne på at vi representeter i livet som helhet...I en filosofisk sammenhang skal økosofien hjelpe oss til også å identifisere oss med høyere enheter, få en fornyet dimensjon over tilværelsen” (Næss 1971a: 17).

¹⁶⁷ Source: (Næss 1971a: 17). Translated to English from Norwegian: “trenger vi ‘økosophien’ or å innse at ‘lille jeg’ tilhørere en stor helhet” (Næss 1971a: 17).

¹⁶⁸ Reference: (Kvaløy Setreng 2002: 122), where Næss caused some problems with the introduction of his new term for his philosophy; Næss wished for Kvaløy (and the Ecophilosophy Group) to change their term to “Ecosophy”, so Næss could use the term “Ecophilosophy”.

¹⁶⁹ Source: (phone conversation with Sigmund Kvaløy, January 16th, 2007).

¹⁷⁰ Translated to English from Norwegian: “Naturen er noe meget mer enn materielt grunnlag for menneskene. Den er selv en del av oss mennesker, som vi på vår side er en del av den” (Hegge 1978: 10).

own individual self, as something essentially different than the perceived nature, before they can even start wondering and admiring it”¹⁷¹ (Hegge 1978: 34). Establishing ecophilosophy as a University discipline solidified the topic’s legitimacy, and increased opportunities for collective reflection of the human-nature relationship.

During the fall of 1971, Kvaløy, Faarlund, and Næss took a trip to Rolwaling in Nepal. Kvaløy and Næss were following up on their promises during their 1969 trip that they would return to Rolwaling, not to climb, but to assist the locals in protecting the sacred mountain Tseringma from climbing, as well as study the area and lifestyle. A “pilgrimage”¹⁷² as explained by Kvaløy, “That became the worlds first proclaimed ‘antiexpedition’, i.e. an expedition where one helps the local community to protect their holy mountains against climbers¹⁷³” (Kvaløy Setreng 2002: 121). They quickly became intrigued by the Sherpa lifestyle, and viewed it as perfect complexity, with no complication (except for the western tourists). Kvaløy describes their fascination with the local’s lifestyle,

“After staying awhile in the village community called Beding, it suddenly struck us, the Sherpa’s community structure as a learning source for Westerners marked by an “ecocrisis” became more and more important to us. Tseringma [holiest Sherpa mountain called *the auspicious mother of long life*] came before us to function as a symbol for a balanced society – that positive alternative to our own unstoppable ‘growth society’. (Kvaløy 1973: 76)

During the entire journey all three actors continued the development of ecophilosophy, where Næss gained many of the prerequisites to Deep Ecology, Faarlund expanded his idea of *friluftsliv*, and Kvaløy was developing a second concept for Ecophilosophy based on the Sherpa lifestyle.

¹⁷¹ Translated to English from Norwegian: “Mennesket må først oppleve og oppfatte seg selv, sitt eget jeg, som noe vesensforskjellig fra den oppfattede naturen, før det overhodet kan stille seg undrende og beundrende overfor den” (Hegge 1978: 34).

¹⁷² Source: (Kvaløy 1973: 65).

¹⁷³ Translated to English from Norwegian: “Det ble verdens første proklamerte ‘anitekspediskjon’, dvs. en ekspedisjon hvor en hjelper lokalsamfunnet i å beskytte deres hellige fjell mot klatrere” ” (Kvaløy Setreng 2002: 121).

Beginning Signs of Diversion and Individualistic Ideas

Since Næss became “liberated” after his resignation from the University, and he was now empowered with new found knowledge gained from the brief Mardøla and Nepal adventures, he was upon a new path - working on his own ecophilosophical endeavor, while still relying on his steadfast studies of Spinoza and Gandhi. It was only appropriate that Næss, a lifetime philosopher, now excited by the creation of explicit ecophilosophy and ecological awareness in Norway, would create his own version, following the continuation of the Ecosophy term he outlined in March 1971. Næss’s full rendition officially became visible in October 1971 with *Økologi og Filosofi I (Ecology and Philosophy I)*¹⁷⁴. The publication is specifically labeled as just a working draft document or preliminary idea, and not a final stance of his ideas on the subject. Næss gave outstanding credit to *snm* and the Ecophilosophy Group on the first page¹⁷⁵, but he did write this new ecophilosophy all alone, without any known collaboration during its conception. A majority of his efforts on the publication were most likely composed in the confines of his remote cabin Tvergastein. This mountain retreat “fulfilled his desire to escape from society into nature...[where he] thought out the main principles of his deep ecological philosophy” (Anker 2003: 137). Næss states that he “began writing *Ecology, Community, and Lifestyle* [later name of *Ecology and Philosophy*] because I was pessimistic...And I wanted to stress the continued possibility for joy in a world faced by disaster” (Næss and Rothenberg 1989: 1-2).

The publication is peppered with ideas that have been earlier presented as components of ecophilosophy, some of which Næss had introduced to the genre himself, and others which had existed and influenced him. These ideas include: stress of an ecocrisis, specialists vs. generalists, Gandhi’s group conflict principles, systems, ecology, *friluftsliv*, ecocentrism, and fragments. But what is immediately different regarding Næss’ idea is that although it is indeed holistically oriented like most previous, there is a particular focus on the

¹⁷⁴ *Økologi og Filosofi I* is an unpublished manuscript, but noted as “2nd edition”; the first edition was most likely in a draft notation format, which could not be located.

¹⁷⁵ Reference: (Næss 1971b: 1).

individual and one's identity – remarkably similar to the general principles of Treschow's *Philosophy of Identity*, which incorporated holism and individuality. Næss has never mentioned Treschow as an influence, but similar ideas can be directly extrapolated from Spinoza, whom Næss studied his whole life beginning in his adolescent years. But more importantly, it is evident that historical ideas, such as that of Treschow, have been engrained in the depths of ecophilosophy, and Næss may have tapped these constructions subconsciously. But it should also be noted that in later editions of this publication, Næss begins using *gestalt thinking* instead of general holistic ideas to better represent his all encompassing ecological views, which is appropriate because *gestalts* are more directed at the individual and their thinking patterns.

Næss immediately begins the publication with a lengthy note that includes a credit to *snm*, “Material for this paper [is from]... earlier unused manuscript notes of lectures, especially in SNM”¹⁷⁶. The note continues with “a remark to the philosophy colleagues at the University” which includes an explanation of the work's unusual structure in his newly discovered subject of “the global ecological movement”, where he is distancing himself from traditional academic philosophy by not “referring to these [conventional] writings in an annoying way”¹⁷⁷. This statement can be seen as a discrete confession (to his colleagues and the readers of the text) of his wishes to embark into the new realm of ecological philosophy, and disengage his previous sole concentration of traditional philosophy and its monopoly upon his thinking. It is also a sign that his audience has shifted, somewhat away from academic philosophers, and a little more towards common people that can make a change (like those that participated at Mardøla).

The actual text of the first chapter of the publication begins with a bold statement explaining the current situation of damage to the biosphere,

¹⁷⁶ Translated to English from Norwegian: “Materiale til dette skrift [er fra]... tidligere ubrukte manuskript-notater til foredrag, særlig i SNM (Samarbeidsgruppen for miljø - og naturvern). (Næss 1971b: 1). Næss interestingly capitalizes *snm* in this creditary statement, but *snm* made it apparently clear during their formation that for symbolic purposes, the organization name was never to be capitalized in order for the cause to always remain greater than the group. Reference: (Kvaløy 1973: 154nn1). Finn Alnæs is another author that inappropriately capitalizes *snm*.

¹⁷⁷ Source: (Næss 1971b: 1).

“Accumulation of irreversible, exponentially increasing destruction provoked by a deep rooted production and consumption ideology, and economy”¹⁷⁸ (Næss 1971b: 1). *Irreversible destruction* is explained as an example of “an animal species that is going extinct”¹⁷⁹. Næss is undoubtedly referencing to the main component of Zapffe’s Biosophy – the essence of the human tragedy which describes humans as dying species (see Chapter 1). The strength and severity of the crisis statements that Næss includes are surprising for his character; much of this tone is decreased in the following editions.

Næss also presents a simple old ideology, but new a concept to ecophilosophy, which addresses the individual, “mentalitetsendring” (*mentality change*), and how “It is from within ourselves that the changes must come...in which all will accept as philosophically wise”¹⁸⁰ (Næss 1971b: 3). With the presentation of the idea of change of a mental state, Næss sets the stage to introduce the main principles of his new idea, Ecosophy (*økosophi*). Næss begins his introduction of Ecosophy by defining the two terms *ecology* and *ecosophy*. His definition of *ecology* is a simple textbook explanation, “an interdisciplinary study of organisms living conditions under mutual influence and in interaction with the environment”¹⁸¹ (Næss 1971b: 4). Næss’s definition and creation of the term *Ecosophy* can be seen as a bit more interesting. He explains that the prefix *eco-* is *oikos* in Greek meaning “house”, where the prefix also comes from economy¹⁸² and ecology; and the suffix *-sophy* is *sofia* in Greek meaning “love”, while is a type of insight used to “get an expanded notion...not requiring any specific scientific pretensions” (Næss 1971b: 5). Næss references Zapffe’s use of Biosophy, where he stresses an insight into

¹⁷⁸ Translated to English from Norwegian: “Opphopningen av irreversible, eksponentielt tiltagende ødeleggelser fremkalt ved en dypt forankret produksjons- og konsumsjonsideologi og økonomi” (Næss 1971b: 1).

¹⁷⁹ Source: (Næss 1971b: 1). Translated to English from Norwegian: “...en dyreart som dør ut” (Næss 1971b: 1).

¹⁸⁰ Translated to English from Norwegian: “Det er jo fra oss selv endringen må komme ...alle ville anerkjenne som filosofisk klok...” (Næss 1971b: 3).

¹⁸¹ Translated to English from Norwegian: “det tverrvitenskapelige studium av organismenes leveforhold under gjensidig påvirkning og i vekselvirkning med omgivelsene” (Næss 1971b: 4).

¹⁸² Næss notes that the true first use of the term “økosophi” was by a Norwegian economist named Hans P. Lunder in 1954, but here he was refereeing to the combination of the terms economy and philosophy. (Næss 1971b: 5).

life, where a discrete scientific method is not implied. Næss justifies this by admitting he is immediately abandoning the scientific method, in favor of “a more universal method”¹⁸³ of insight for his ecological philosophy, because scientific knowledge is “too fragmented”¹⁸⁴.

Næss presents Ecosophy as “unity thought”¹⁸⁵ for one’s identification with all living systems in the biosphere. Næss states that an Ecosophy is

a type of philosophy that takes its basis in an identification with all life, in its life-giving environment. It establishes in a way a classless society within the whole biosphere, a democracy where we can talk about justice not only concerning people, but also for animals, plants, and minerals... This represents a very strong concreteness that everything hangs together and that we only are fragments – not even parts. And that we have a very conditioned and limited power and position within the whole.¹⁸⁶ (Næss 1971b: 54)

Næss demonstrates in just a few sentences how Ecosophy is based on the individual and their ecocentric relation to the world, giving intrinsic value to all life, thus lessening human’s right to domination over the whole. Næss encourages each individual to conceptualize one’s own personal ecological life philosophy, which will be denoted by a suffix such as *Ecosophy AN*.¹⁸⁷ It should be noted however that Næss’s general ecological philosophy is also commonly referred to as just Ecosophy, and later in the decade his ecological philosophy is referred to as Deep Ecology, as it still is today.

Næss states that “To work for a more ecological responsible lifestyle is not only the ecologist’s job. Not the philosophers either. We must do it together, as generalists, not as specialists”¹⁸⁸ (Næss 1971b: 6). He continues to

¹⁸³ Translated to English from Norwegian: “en mer almen fremgangsmåte.” (Næss 1971b: 5).

¹⁸⁴ Source: (Næss 1971b: 6).

¹⁸⁵ Translated to English from Norwegian: “enhetstanken” (Næss 1971b: 54-61).

¹⁸⁶ Translated to English from Norwegian: “en art filosofi som tar sitt utgangspunkt i en identifikasjon med alt liv, i dettes livgivende miljø. Den etablerer på sett og vis et klasseløst samfunn innen hele biosfæren, et demokrati hvor vi kan snakke om rettferdighet ikke bare overfor mennesker, men også overfor dyr, planter og mineraler... Dette representerer en meget sterk betoning av at alt henger sammen og at vi bare er fragmenter – ikke engang deler. Og at vi har en meget betinget og begrenset makt og posisjon innen helheten” (Næss 1971b: 54).

¹⁸⁷ Reference (Næss 1971b: 15). Næss refers to his personal Ecosophy as *Ecosophy A*, but states that maybe *Ecosophy AN* is more neutral, later he solidifies his Ecosophy as *Ecosophy T*.

¹⁸⁸ Translated to English from Norwegian: “Å arbeide for en mer økologisk ansvarlig livsstil er altså ikke bare økologens jobb. Heller ikke filosofens. Vi må gjøre det sammen, qua generalister, ikke qua spesialister.” (Næss 1971b: 6).

say that we must have an “articulated coherence between all sides of our existence, including the scientific” (Næss 1971b: 7). Næss is further presenting the unique side of his philosophy, a total view that incorporates many facets of life, which relies heavily upon the greater holistic view (via generalism), while concentrating on the individual’s role and identity. “We need generalists: people that have besides their specialized education, intense training in value prioritization on a broad basis as well”¹⁸⁹ (Næss 1971b: 50). Næss believes that in addition to an increase in generalists, there should also be cooperation and “team-work” between the specialists and generalists within the various disciplines of the ecological debate in order to achieve the greatest holistic outcome.¹⁹⁰ Specifically, Næss believes that ecologists must also respect and incorporate philosophy, and vice-versa (as hard as it may be for both parties), he believes that from this “In principle we must have an all-encompassing synthesis.”¹⁹¹

Næss also presents solid support of the *friluftsliv* concept previously promoted by Faarlund (but originally created by Nansen as demonstrated in Chapter 1). Næss sees value in the concept as “a positive kind of state of mind and body in nature, one that brings us closer to some of the many aspects of identification and Self-realisation with nature that we have lost...We should see true *friluftsliv* as a route toward paradigm change” (Næss and Rothenberg 1989: 178). Næss makes a list of the positive aspects *friluftsliv* can bring to ecophilosophy, such as “favorable conditions for contact between humans” and “a setting for training in group work and leadership”, both ideas encouraging an individual’s collective experience in nature with other individuals towards collective goals; “new impulses encouraging reflections of fundamental questions”, deep questioning of nature through deep exposure in the wilds; and

¹⁸⁹ Translated to English from Norwegian: “Vi trenger generalister: folk som har ved siden av sin spesialutdannelse en intens trening i verdiprioritering på bred basis” (Næss 1971b: 50).

¹⁹⁰ Reference: (Næss 1971b: 47, 50)

¹⁹¹ Source: (Næss 1971b: 48). Translated to English from Norwegian: “I prinsippet må vi ha en altomfattende syntese” (Næss 1971b: 48).

“options for personal development” and “opportunities for one to realize oneself”, both ways towards personal maturity and fulfillment.¹⁹²

The brief experiences at Mardøla and Nepal can directly be seen in two sections of the publication, lending support to the creation of his Ecosophy. In one section Næss demonstrates some of the same Sherpa cultural fascination and romanticism that was found with Kvaløy’s initial impression of the culture. “In many primitive societies can one find a near complete harmony between humans and animals...Consequently a proper feeling for the equality between all creatures and for the cycles and coherence in nature, a feeling that went a long way to solve the problem with the ecological balance in nature for some of these societies”¹⁹³ (Næss 1971b: 55). Leading to the conclusion that it is the feelings within that can guide us through to a natural human-nature balance; these feelings must optimally come from the experience of self-realization and a visualization of the greater Self. Næss states that it doesn’t necessarily have to be primitive people that create this optimal relationship, for example, the Chinese under Mao experienced a more egalitarian position where “Humans are not in the foreground, but a ‘whole ecological system’, wherein humans participate as fragments”¹⁹⁴ (Næss 1971b: 59). In a later section it is evident how the Gandhian inspired non-violent approach at Mardøla likely motivated Næss to include this concept within his Ecosophy, where he also combines it with the idea of a “unifying philosophy”. He states that the tranquility gained from Indian religion and philosophy generally lead to non-violence and more unifying principles.¹⁹⁵

Ecophilosophical Fragment III was released in 1972 as the running draft document of Ecophilosophy prepared by Kvaløy for *snm* and the

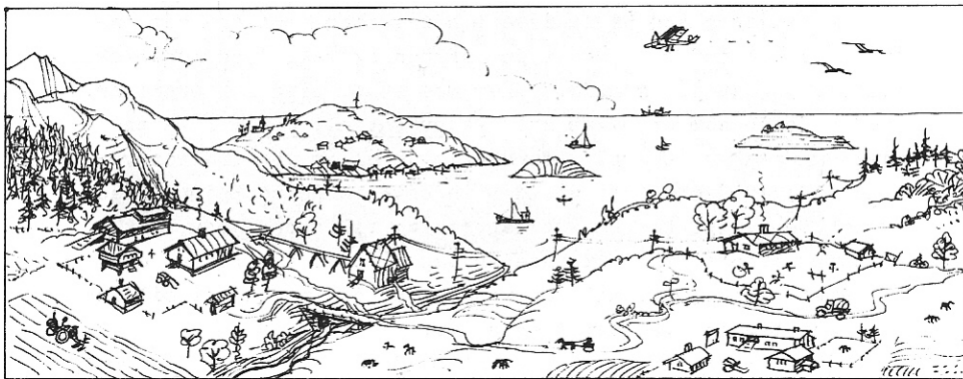
¹⁹² Source: (Næss 1971b: 16).

¹⁹³ Translated to English from Norwegian: ”I mange primitive samfunn kan man finne en nær fullstendig likestilling mellom menneske og dyr...Altså en fin følelse for likheten mellom alle skapninger og for kretsløpet og sammenhengen i naturen, en følelse som langt på vei løste problemet med den økologiske balanse i nature for en del av disse samfunn” (Næss 1971b: 55).

¹⁹⁴ Translated to English from Norwegian: “Mennesket er ikke i forgrunnen, men et helt ‘økologisk system’, hvori menneskene inngår som fragmenter” (Næss 1971b: 59).

¹⁹⁵ Reference: (Næss 1971b: 62-63).

Ecophilosophy Group¹⁹⁶. The most notable addition to this release the presentation of the notions of IGS (Industrial Growth Society) and LNS (Life Necessity Society), which seem to have been influenced by the Nepal experiences. These ideas are seen as polar systems that represent a social organization that is perceived optimal (LNS), and one that is seen as destructive (IGS), which is based on the systems aesthetics, use, and output. The Life Necessities Society (or Life Growth Society) is based solely on the production of necessities for life¹⁹⁷. LNS can be seen as a model of the Sherpa society, or even rural Norway during the period, where there is “real diversity and little yield to outside interests”,¹⁹⁸ see Drawing 4 (an early draft representation of this concept).



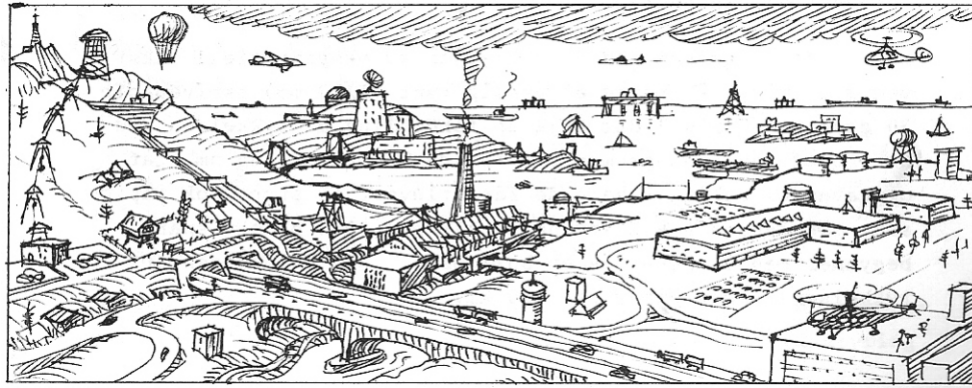
Drawing 4: “Life Necessities Society” by Sigmund Kvaløy. Source: (Kvaløy 1973: 11)

The Industrial Growth Society is based on constant growth using industrial methods to create industrial products. IGS is representative of any modern city, where it is based on specialization, quantification, and individual competition. IGS is composed of “pseudo-diversity, and an impression of ‘life and pipes’ that cover over the standardization and simple trades. A large yield to national interests. This society has a short-lived existence” (Kvaløy 1973: 11), see Drawing 5 (also an early draft representation of this concept).

¹⁹⁶ *Ecophilosophical Fragment III* was not officially published, it was later included in the published *Ecophilosophical Fragment IV*.

¹⁹⁷ This general idea is reincarnated a decade later in Næss’ Deep Ecology 8-Point platform, #3 with the “vital needs” statement – raising the eternal question of what is really necessary or vital?

¹⁹⁸ Source: (Kvaløy 1973: 11).



Drawing 5: “Industrial Growth Society” by Sigmund Kvaløy. Source: (Kvaløy 1973: 11)

The concepts of LNS and IGS as represented here were later expanded upon with greater clarity, but as they were originally stated, they simply envision a utopia and its perfect systemic structure, while on the other hand, degrading reality and its systemic flaws. Kvaløy also points out that LNS promotes “meaningful work”, while IGS limits it, which in turn degrades humans’ sensitivity to fellow humans and nature, eroding the human-nature relationship.¹⁹⁹

Næss publishes a further revision of his Ecosophy with *Ecology and Philosophy* (October 30, 1972), labeled as a preliminary edition, but a more official statement of thought than the previous edition. In this third edition Næss dropped the previous mention of credit to *snm*. There are six total editions of this work proceeding through 1989 with the sixth edition exclusively in English composed and revised by the American David Rothenberg. For the most part, the future editions contain additions, with some revisions, and few subtractions. “He revises his own work frequently, gaining insights that change the subtle meanings in his sentences” (Devall 2004: 91). Witoszek’s comment that “The characteristic mélange of holism and individualism which figures so strongly in Treschow...is also to be found in Næss’s philosophy...”²⁰⁰ (Witoszek 1999: 460) can begin to be seen in these

¹⁹⁹ Reference: (Reed and Rothenberg 1993: 125-126).

²⁰⁰ Witoszek does not contend that Næss claims Treschow as an inspiration, but that Treschow’s unique approach can also be seen in Næss’ ecological philosophy. And where the Thesis contends that Treschow’s philosophical legacy of holism was embedded in Norwegian tradition, and that Næss also reintroduced the added component of individualism to also reach possible self-realization.

early ecophilosophical attempts, and is only gaining efficacy on this level with each edition published.

From September 3rd to 10th, 1972, Næss attends the Third World Future Research Conference in Bucharest with Johan Galtung. This was a changing period in Romania under Ceausescu's communist regime, where his government was at the time initiating the systematization program. At the outset of the conference Næss gave the introductory lecture, revealing "the Deep, long range Ecology Movement" in his speech, the early beginnings of Deep Ecology, and the first public mention of his expansion of Ecosophy.²⁰¹ "In his talk, he discussed the longer-range background of the ecology movement and its concern with an ethic respecting nature and the inherent worth of other beings" (Drengson 1995: 1). The speech caused quite a stir at the conference, and was consequently confiscated by Ceausescu's government,²⁰² possibly lending more energy and allure to Næss's new construction. It would not be until the following year that his landmark idea would formally be released in print.

A book of a different species was published in late 1972, which later spawned an impressive movement incorporating its semi-ecophilosophical values. Erik Dammann's *The Future in Our Hands: what we can all do towards the shaping of a better world*²⁰³ was written to expose the ills of the current economic/social system, and how everyone together is connected to the problems and can in turn participate towards remediation. Næss notes how it "actively associated consciousness and lifestyle change with direct action".²⁰⁴ Dammann strongly states that individuals must unite in order to act together for the chance in changing one's own personal lifestyle, hinting at some of the benefits of collective work – where a group of individuals together are more motivated and comfortable than a single individual acting alone and isolated.

²⁰¹ Lecture is actually a draft of his famous 1973 *Inquiry* article officially coining Deep Ecology in print (Næss 1973). Reference: (Næss 1986: 203nn6).

²⁰² Reference: (Witoszek and Brennan 1999: 7nn)

²⁰³ Translated to English from Norwegian: *Fremtiden i våre hender: om hva vi alle kan gjøre for å styre utviklingen mot en bedre verden*. The English translated version was released in 1979.

²⁰⁴ Source: (Næss and Rothenberg 1989: 89).

The collective approach was nearly opposite that of *snm*'s because Dammann believed that individuals should get together so the individual can incur an inner conversion; unlike *snm*'s approach where individuals participated in collective real work for the greater whole. Many Norwegians were more attracted in this approach which could be seen by its membership numbers totaling in the thousands, thus taking energy away from the existing organized ecophilosophical effort, creating a second hidden cleavage. The cleavage was exacerbated by the fact that Næss became more aligned with Dammann's idea than Kvaløy's. Næss provided philosophical assistance to Dammann, publicly supporting the idea, and helping launch it to the masses. This scenario prompted *snm* to take a stand, where Kvaløy states that "*snm*'s collectivism was opposed [to Dammann's movement]"²⁰⁵.

Dammann stresses that he is creating a movement with some practical effort, or near meaningful work, "We shall not be launching new theories which remain at the theoretical stage. Nor do we wish to be carried along by a wave of emotion" (Dammann 1979: 170-171), although much of this publication is indeed very emotional. Also, Dammann appears to be taking a direct shot at Kvaløy and their differing ecophilosophical approaches, while offering his own commoner approach based on rationalism. Dammann's ideas in the book are purposefully simplistic, and can not be defined as a formal ecophilosophy²⁰⁶, but his initiative quickly caught a lot of attention in Norway because many were intrigued with his expressive approach to the perceived problems. One of the many supporters of Dammann's idea was a new name on the Ecophilosophical front, Jørgen Randers,²⁰⁷ who was cooperatively working on his own publication of a similar topic, but different dimensions, all within the confounds of an exclusive international think tank.

Outside of the Norwegian ecophilosophy circle, *The Limits to Growth* (1972), commissioned by the Club of Rome (CoR), was an influential

²⁰⁵ Source: (Kvaløy personal communication 2007).

²⁰⁶ Dammann's idea became more philosophical by his third book in 1976, *New Lifestyle – So What?*, written with assistance from Næss.

²⁰⁷ Reference: (Berntsen 1994: 189).

publication for the period, and co-authored by Randers, a long-time influential systems thinker. The elitist CoR was established in 1968, thriving itself on holistic thinking towards social change to benefit the future of humanity. The *Limits to Growth* publication was an impressive statement on population and economic growth during the period, which had an impact upon Norwegian ecophilosophical thinking at the time, where it either drew sharp criticism or outstanding praise. The book's main message was that there was a potential sustainable feedback pattern that could be created by altering growth in the world's population, food production, industrialization, pollution, and resource depletion.²⁰⁸ The CoR authors used complex formulas to demonstrate the systems feedback pattern they believed could solve our problems, relying extensively on the fundamentals of Systems Theory. The CoR had one broad similarity to the Ecophilosophy Group, the holistic-systems approach, but CoR was mainly an international conglomeration that was engineered to study the fate of capitalism; there were no ecophilosophical components such as which were pivotal to the application of Ecophilosophy by *snm*. Næss found it to be an important publication for a surprising reason, "The quantitative and sophisticated approach made the report readable within circles of experts who never would read the more romantic literature of the deep-ecology movement" (Næss and Rothenberg 1989: 152).

Johan Galtung produced a criticism to *The Limits to Growth* with his publication, *Økologi og klassepolitikk* (*Ecology and Class Politics*) in late 1972. Galtung comments that the CoR had produced a dazzling publication, but they unfortunately "view the system from the outside, like a 'black-box', observing input and output and their mutual relation: But *The Limits to Growth* is not capable of saying what goes on inside, and how this 'black-box' can change ones inner relations"²⁰⁹ (Galtung 1972: 31). Galtung criticizes the CoR for not incorporating the entire system, and not appropriately addressing the

²⁰⁸ Reference: (Meadows et. al. 1972).

²⁰⁹ Translated to English from Danish: "Den betragter systemet udenfra, som en 'black-box', ved at iagttage input og output og deres inbyrdes forhold: Men GfV er ude af stand til at se, hvad der foregår inden i, og hvorledes denne 'black-box' kunne ændre sine indre relationer" (Galtung 1972: 31).

individual's role, stating that their recommendations can actually be "cheap and dangerous solutions."²¹⁰

It has been shown that there existed a definitive emergence of organized and explicit ecophilosophical ideas during this period which revolved around a cooperative group effort towards a common ecophilosophical goal with hints of holism, and at time individualism. The collective group effort for ecophilosophical thinking climaxed in 1972 (which will be more thoroughly demonstrated with the discussion of its divergence in the next Chapter), although there were occasionally successful eco-activism events throughout the rest of 1970's (such as the Alta demonstration), there was little development of actual collective ecophilosophy during this later period that can be found in literature. The outcome of a contentious divided political campaign in the fall 1972 (next Chapter) would surprisingly paralyze organized ecophilosophy leading to a divergence, where only a few select individual ideas flourished and dominated the scene for the rest of the decade - but with the holistic/individualistic dichotomist tradition continuing strong.

²¹⁰ Source: (Galtung 1972: 34).

Chapter 3: Divergence

September 25th, 1972 (*excerpt from article “The Nations Division” in the local newspaper Gudbrandsdølen and Lillehammer Spectator*):

Again, the nation is split on the question regarding the nature of its relationship to foreign entities. Children stand against parents, friends against friends, party members against party members, war companions against war companions, peace workers against peace workers... From the beginning, the ecopolitical thought and their opposition [to the EC] has been rewarding. The Europe and the One World thought, and their support [for the EC] has been rewarding. There is no reason to doubt that these two groups are working from an idealistic stance for protection of Europe and the world's future, and with the will to get into international cooperation that can lessen the ecocrisis. The one point that one must separate is the question of which forum is best to cooperatively protect the planets life.²¹¹

–Finn Alnæs, 1972 (Alnæs 1976a: 240-241).

Later that evening on September 25th, it was determined that Norwegians narrowly rejected the referendum to join the European Community (EC).²¹² The debate revolving around the EC vote had been heated, and exhausting, beginning years prior. *Snm* publicly voiced their opposition to EC membership on January 26th, 1972 at a general meeting of the organization, stating that

Norway is still a land with relatively rich variation in trade, lifestyle and environment – a diversity that gives the basis for a vigorous natural environment and a viable population. An ecologically correct policy must take care to strengthen that natural diversity instead of substituting it with a system that means simplification, and manipulative adjusting centralized operation.²¹³ (snm 1972: 1)

²¹¹ Translated to English from Norwegian: “Enda en gang er nasjonene splittet i spørsmålet om arten av sitt forhold til utlandet. Barn står mot foreldre, venn mot venn, partifelle mot partifelle, krigskamerat mot krigskamerat, fredsarbeider mot fredsarbeider... For det første det økopolitiske moment som for mange motstandere har vært retningsgivende. For det andre Europa- og En Verden-tanker som har vært retningsgivende for mange tilhengere. Det er ingen grunn til å tvile på at disse to grupper handler ut fra en idealistisk bekymring for Europas og verdens framtid, og med en vilje til å få i stand et internasjonalt samarbeid som kan dempe økokrisen. Det man på dette punkt skiller lag i, er spørsmålet om hvilket forum som er best for samvernet av klodens liv” (Alnæs 1976a: 240-241).

²¹² In Norwegian, *Europeisk Fellesskap (EF)*, which is the precursor to the modern day European Union (EU).

²¹³ Translated to English from Norwegian: “Norge er ennå et land med forholdsvis rik variasjon i næringer, levested og miljø, - et mangfold som gir grunnlag for et livskraftig naturmiljø og et levedyktig folkestyre. En økologisk riktig politikk må ta sikte på å forsterke dette naturlige mangfold

The group even published the informational book *Økopolitikk eller EF? Dette bør du vite om EF (Ecopolitics or EC? What you should know about the EC)* which highlighted the group's Ecopolitical stance on the issue. *Snm* was opposed to the EC because its bureaucratic policies were too complicated for Norway, and would tarnish the country's unique complexity; *snm* proclaimed its own Ecopolitics best addressed the global ecological crisis. Ecopolitics was proclaimed as an "all encompassing analysis of the society system, developed from ecological knowledge"²¹⁴, and it embraced all other topics, including environmental protection (labeling this portion as relatively insignificant, concerning itself only with local community issues). Where *snm* had the holistic vision of including all facets of nature advocacy on their side of the debate (the "No" side), they may have inadvertently alienated what should have theoretically been their partner.

The newly formed Department of Environment Protection and its minister Olav Gjærevoll took a formal stand in favor of joining the EC because of its beliefs in the potential of increased environmental benefits under the umbrella of a cooperative union; they believed the sharing of environmental information and technology could only benefit Norway's natural environment. The ideology was based on the point that all of the existing EC countries employed strong environmental policies, so Norway could share in this strong collective policy towards nature.²¹⁵ While the Department was undoubtedly following Prime Minister Trygve Bratteli's passion for EC membership, it caused a major rift in the continuity of the ecophilosophical argument against membership (environmental protection versus ecophilosophy), thus following a tricky textbook political strategy that is difficult to defend: instead of directly fighting the opponent, create a faction within the opponent that causes infighting and eventual deterioration of their overall power. While it is difficult to prove if this tactic was purposefully used against the collective

istedenfor å erstatte det med et system som betyr forenkling, oversiktighet og manipulerbarhet tilpasset sentralisert styring" (snm 1972: 1). Portion of quotation later found in (Berntsen 1994: 157-158).

²¹⁴ Translated to English from Norwegian: "En øko-politikk forutsetter en omfattendes analyse av samfunnssystemet ut fra økologisk viten" (snm 1972: 4),

²¹⁵ Reference: (Berntsen 1994: 158).

ecophilosophical effort, it did not matter at the time because the “No” side won, but the severance lasted long after the vote was over, ultimately eroding the strength of the collective ecophilosophical movement in Norway.

In addition to *snm* and ecophilosophy being somewhat shaken and scared from the referendum battle, another variable attributed to their inability to recover. The fact that they succeeded in the greatest battle that could be won, actually left an uncertain future vision and immediate void. The monumental-ness of the victory was so grand, that it seemed no other action or event could ever top its glory, thus leaving a great sense of unclarity. The cumulative effects of being physically bruised, and immediately lost, left ecophilosophy in the awkward situation of being disorganized for the first time since its origination (representing the third cleavage within ecophilosophy). It can be argued that collective ecophilosophy never again reached the energy level that was maintained from 1969 up until 1973. Næss attributes the divergence of ecophilosophy to an inhibition of dissidence in the organization,

But leaving the university did not lead to any personal upheaval for me. I became extremely active in the environmental movement. But also there, dissidence was inhibited: new stimuli were controlled too strictly without one's realizing it. I mention this because a commitment that starts in a blaze of light can falter, and we ourselves lose the spark and the ability to inspire others. It is of some help to be aware that this is something that is happening and consciously try to find new paths to renewal. (Næss and Haukeland, 176)

As depicted in the end of chapter 2, towards the end of the emergence phase, there were subtle signs that a divergence was imminent, which was solidified under the conclusion of the EC victory. Due to these circumstances, the bulk of ecophilosophical thought was moving away from the central cooperating Ecophilosophy Group/*snm*, and could now be found in individual ideas, but carrying knowledge gained from *snm* and its subsidiaries. The actors that followed in discussing ecophilosophy on their own accord were not following into their own trap of becoming specialists, it was just that the forum which spawned the cooperative force had been modified into something that had different goals and priorities from its original intension; since no favorable

group existed to collectively discuss ecophilosophy, some minor work continued on the individual level, until ultimate dissolution from the forefront. To repeat Alnæs, “[due to various interferences] snm has not become what it shaped itself up to become: a large cross-political cooperative front with active pressure groups at various layers” (Alnæs 1976a: 225).

From Collectivism to Individualism to Evolution

*The fool who fancies he is full of wisdom
While he sits in his sheltered nook.
Quickly finds when questioned by others.
That he knows nothing at all.
– Hávamál (Auden 2004: 5)*

The various influential ecophilosophical actors started becoming their own individual characters in the absence of a strong collective group; this is not an unusual phenomenon based on stereotypical Norwegian social dynamics. The characteristic of individualism and detachment can be viewed as a *national modal personality structure* (or national characteristic) of Norwegians as discussed by Christen Jonassen. Jonassen proclaims that,

It is my thesis that detachment, or the tendency to move away from, rather than toward or against, people...is a basic personality trait that has the greatest probability of being found among Norwegians... Norwegians are great organizers and joiners of voluntary and religious organizations, which they form for the purpose of promoting causes and ideas to which they are committed. This paradox arises because Norwegians are strongly attached to beliefs, principles, and ethical ideals, but they manifest detachment from other persons in various ways. (Jonassen 1983: 268-269)

Detachment can also stem from the salient characteristics of independence and self-sufficiency, where these characteristics are by-products of surviving on the harsh Norwegian landscape,²¹⁶ as discussed in Chapter 1 regarding unique Norwegian qualities. Detachment, independence, and self-sufficiency are all individualist traits which lead to individualistic ideas, and without any intermingling these will eventually compete with each other – the opposite scenario of collective group thought.

²¹⁶ Reference: (Jonassen 1983: 279).

In the summer of 1973, Næss published the renowned article, “The Shallow and the Deep, Long-Range Ecology Movements” in his own journal, *Inquiry*.²¹⁷ The article begins with the dichotomy of the “shallow” versus the “deep” ecology movements competing for our individual attention, closely resembling the numerous polarities utilized in Ecophilosophy. Næss presented seven points that define the Deep Ecology movement, beginning with the attempt to debunk the mainstream image of the human-nature relationship as simply “man-in-environment” in favor of viewing the “relational total-field image”, the holistic encapsulation where philosophy comes first, but it is ultimately centered on ecology (and the “ecological field-worker”).²¹⁸ The remaining points discuss “vague generalizations” under the headings of egalitarianism, diversity, environmental degradation, complexity and decentralization; where these points provide “one unified framework for ecosophical systems [Ecosophy’s]”.²¹⁹ Næss later commented that “I found some years later that the seven points made the deep ecology movement too narrow - a kind of sect. Also, the word ‘equal intrinsic value’ should be cut out in favor of ‘some intrinsic value’” (Næss 1973: 99).

Næss explicitly references systems theory with his explanation of Ecosophy in the *Inquiry* article,

“In general system theory, systems are mostly conceived in terms of causally or functionally interacting or interrelated items. An Ecosophy, however, is more like a system of the kind constructed by Aristotle or Spinoza...At the moment, Ecosophy might profitably use models of systems, rough approximation of global systematizations. It is the global character, not preciseness in detail, which distinguishes an Ecosophy. It articulates and integrates the efforts of an ideal ecological team, a team comprising not only of students of scientists from an extreme variety of disciplines, but also student of politics and active policy-makers” (Næss 1973: 100).

²¹⁷ Reference: (Næss 1973: 95-100). As stated earlier, this article is based on his speech at the 3rd World Future Research conference in Bucharest in September 1972. A recent publication by Svein Sundbø (Sundbø 2007) indicates that the first version of this article was published in 1972 in the Danish journal *Futuriblerne* (Nr. 6, 1971-1972). This version could not be found.

²¹⁸ Source: (Næss 1973: 95-99).

²¹⁹ Source: (Næss 1973: 99)

Næss re-emphasizes the holistic nature of his new idea, in which claims it relies heavily on a multi-disciplinary approach composing of teamwork between all divisions. With this short article, Deep Ecology had been prominently set forth, another individual creation stemming from his Ecosophy and partially based on his experiences in collective ecophilosophy. Næss also continues to adhere to the holistic tradition, but here the individual is not a part of the main focus, it is the movement that carries the attention (the individuals role will come later in the development of the idea).

Faarlund re-popularized the term “friluftsliv” in his first publication entitled *Friluftsliv: Hva, Hvorfor, Hvordan* (*Outdoor life: What, Why, How*), released in November 1973, and pronounced a working draft. Faarlund had been teaching *friluftsliv* principles since his establishment of *Norges Høgskole* in 1967 at Hemsedal, and gained much experience with molding the principle during participation in collective ecophilosophical events, “But the intense discussion on social development in preparation for Mardøla (1970), the EC battle (1972), and meeting with the Sherpa people at the Himalayas [1969-1971], created the vision for the inner connection between what we were choosing to do and why” (Faarlund 2000: 2-3).²²⁰ Faarlund’s 1973 publication systematically outlines the components of *friluftsliv* while also providing a manual for proper guidance during organized *friluftsliv* activities. Faarlund presents *friluftsliv* as a philosophy, and a type of ecophilosophy that is critical to address the ecocrisis.²²¹ “Consequently, the method must not only adjust the contents but also harmonize with the philosophy: contents and method must enter into an organic whole with the philosophy for *friluftsliv*”²²² (Faarlund 1973: 4). Rothenberg highlights the critical role that *friluftsliv* plays: without *friluftsliv* there can be no path

²²⁰ Translated to English from Norwegian: “Men den intense diskusjonen om samfunnsutviklingen i forbindelse med Mardøla-aksjonen (1970), EF-kampen (som kulminerte 1972) og møtet med det fredsøle sherpa-folket under Himalayas ruvende fjell, avfødte synet for den indre sammenhengen mellom hva vi velger å gjøre og hvorfor” (Faarlund 2000: 2-3).

²²¹ Reference: (Faarlund 1973: 15)

²²² Translated to English from Norwegian: Altså må metoden ikke bare tilpasses innholdet men også harmonere med filosofien: innhold og metode må inngå i et organisk hele med filosofien for *friluftsliv*” (Faarlund 1973: 4).

between philosophy and self-realization, *friluftsliv* is a “reintroduction to an old friend – free nature...man’s true *home*”.²²³

Faarlund adopts the *friluftsliv* term as originally employed by Nansen, and gives substantive credit to the explorer, but he also revises the idea for modern application. Nina Witoszek makes a character comparison between the two, “Nansen’s perception have been further elaborated by Norwegian friluft’s activists. Nils Faarlund’s article entitled, significantly, ‘The Way Home’ opens in the following fashion: ‘Contemporary human culture, European culture, Western culture, has become dissonant with the *home* of human kind – nature’” (Witoszek 1993: 37). Here Witoszek is primarily demonstrating the cultural significance of the notion of home in Norwegian thinking, but it is simply used here to show Faarlund’s further direct adoption of Nansen’s ideas. Regarding the beginning of organized ecophilosophy, Faarlund states,

Towards the end of the 1960’s and the beginning of the 1970’s there was a green awakening in Norway. During that time it was possible to encourage a *friluftsliv* where the experience of archetypal or free nature became understood as intrinsic value. Such experience had worth in itself, at the same time as the deeper natural knowledge was fertile for a mode of living that fell into line after the free nature’s distinctive character.²²⁴ (Faarlund 1995: 1)

Similar to Ecosophy, *friluftsliv* gained substantial energy from the climax of organized ecophilosophy, to be in 1973 solidified as Faarlund’s individual ecophilosophy.

1973 also witnessed three additional publications, all being continuations of previously published material, mostly of the individualistic approach. Mysterud’s book *Noen økologisk grunnbegreper (Some Ecological Fundamental Conceptions)* in 1973, actually began as an article earlier in the 1970’s within the *Nature and Man* university seminar compendium, but this newer edition is of his own accord. Mysterud incorporated the notion of

²²³ Source: (Reed and Rothenberg 156-157).

²²⁴ Translated to English from Norwegian: “I slutten av sekstiårene og i begynnelsen av syttiårene var det en grønn oppvåkning i Norge. På den tid var det mulig å fremme et friluftsliv der opplevelsen av arketypisk eller fri natur ble forstått som en egenverdi. Slik opplevelse hadde verdi i seg selv, samtidig som den dypere naturkjennskap ga grobunn for en levemåte som føyde seg etter den frie naturs egenart” (Faarlund 1995: 1).

human ecology, stressing the role of the human in the human-nature relationship and ecological research,²²⁵ solidifying Mysterud as the resident ecologist of the ecophilosophical discussion, and keeping with holistic thinking. Næss regards Mysterud as “the field-ecologist”, the same general title that Næss glamorizes in his 1973 *Inquiry* article.²²⁶ Mysterud gave ecophilosophy substance to be creditable in a worldview bent on quantification. Also in 1973, all of the Ecophilosophical Fragments were compiled into the one publication *Økokrise, natur og menneske: En innføring i økofilosofi og økopolitikk* (*Ecocrisis, Nature, and People: an introduction in ecophilosophy and ecopolitics*), which was the final work of *snm* and the Ecophilosophy Group, but was becoming more an extension of Kvaløy’s growing personal ecophilosophy – this can be seen throughout the publication with the ever increased use of the “I” first-personal pronoun instead of “we”. Later in 1974 Næss released the fourth edition of his Ecosophical statement *Økologi, Samfunn og Livsstil: utkast til en økosofi* (*Ecology, Community, and Lifestyle: Draft of an Ecosophy*). This edition being a strong presentation of his independent ecophilosophy, thus becoming a powerful philosophical statement relying on the fundamentals of scepticism and deep questioning.

It has been contended that around 1973, *snm* experienced a major division, fellow climber Tomas Carlström states “That was when the ML’ers led a *coup d’état* in *snm*. From then on climbing was all that mattered. KKK had links in *snm*, but only in the beginning...By 1973 *snm* was more or less dead”²²⁷ (Grimeland 2004: 122). Carlström’s view may be an overstatement because the Marxist-Leninists did infiltrate *snm*, but apparently didn’t fully break the group down until around 1976, in which the impacts are best described by Alnæs, “the *snm* that existed [prior to 1975] was a forward oriented pioneer organization. *Snm* today [1976] is not the same case...*snm* has not become what it shaped itself up to become: a large cross-political

²²⁵ Reference: (Mysterud 1973).

²²⁶ Source: (Næss 1986: 185-186) and (Næss 1973: 95-96).

²²⁷ Statement also reiterated by Anker in which he stated that “The Ecophilosophy Group was taken over by Marxist Leninists and died in 1973” (Anker 2006).

cooperative front with active pressure groups at various layers” (Alnæs 1976a: 225). Grendstad also comments on the overall effects of the infiltration, “However, in spite of its success, the loose organization [of *snm*] faced problems of organization and overall policies. Attempts from roving Marxist groups to take over some of the environmental groups in 1975 and 1976 were partly successful” (Grendstad et. al. 2006: 38). These Marxists-Leninists ultimately split *snm* in 1976 (forming the fourth and final damaging cleavage), when *snm* then became “The Ring”.²²⁸ It should be noted however that the offspring of the original Ecophilosophy Group has still informally existed and many of its original members are in contact²²⁹, but there have been no apparent major outward ecophilosophical products of the organized group after the mid 1970’s (besides other action events through the late 1970’s), and any major ecophilosophical publications have been individual efforts by some of the original conspirators; although a minor journal was produced for many years based on the new identity of the exiled group - *Ringene* (*The Ring*).

The collectiveness of the ecophilosophical discussion was diminishing by 1974, and by the end of the 1970’s the only remaining major concepts in Norway that were primarily discussing the human-nature relationship through ecophilosophy were Deep Ecology and FIOH. They were both defined as realistic movements by the mid-70’s, and both were similarly guided by holistic thinking with particular focus on the individual’s role in the ecocrisis. A possible reason these two remaining ideas succeeded was because they evolved, and adapted to maintain interest, as well as cooperated with each other to a small extent.

²²⁸ Source: Phone conversation with Sigmund Kvaløy January 16, 2007). Repeating Kvaløy’s emphasis that the group still exists today.

²²⁹ Source: (Kvaløy Setreng 1991: 102), where he notes that “the group still functions”; as well as phone conversation with Sigmund Kvaløy (January 16th, 2007) where he adamantly defended the present existence of the group and the close contact of many of its original members.

Dammann's *Future in Our Hands* book spawned the FIOH²³⁰ "people's popular movement for change" in 1974, based on the outpouring of support for the 1972 publication. While the first FIOH publication was an individualistic effort from Dammann, he gained support from many prominent Norwegians including Thor Heyerdahl, who was the first to give support to the idea and the movement²³¹, as well as Næss, who wrote the preface of the original Norwegian version of the book. Næss also assisted in the formation of the corresponding advisory council in April, 1974, which he in turn chaired.²³² Both Næss and Heyerdahl also signed the *FIOH Manifesto* as seen in the back of the 1979 book version.²³³ In addition, Næss helped formulate the basic value priorities for Dammann's third book in 1976 (*Ny Livsstil - og Hva Sâ*), giving Dammann's idea more philosophical clout and additional focus on the individual's path—highlighting the close relationship between FIOH and Deep Ecology during this later period of ecophilosophy.²³⁴ Dammann's objective was a unified movement of current ecophilosophical ideas that existed, and he gained expansive support. "In addition to its commitment to environmental conservation and quality-of-life questions, the organization keeps the cause of developing countries on its agenda. This mix gives the organization its special character. Through its global agenda, FIOH claims to comprehend environmental problems and societal challenges better than other organizations" (Grendstad et al. 2006: 41). While FIOH was holistic oriented and well-endowed during the period, any achievement of Dammann's stated goals, or any outstanding impact of his thinking to ecophilosophy, is not clearly visible in retrospect.

Næss published the final Norwegian version of his *Økologi, Samfunn og Livsstil* in 1976 which covered the gamut of ecophilosophical discussion from

²³⁰ Translated to English from Norwegian: *Fremtiden i Våre Hender* (FiVH). The group established international sub-groups in the late 1970's and 1980's under the FIOH name, and some are still currently active today. While FIOH was not technically an ecophilosophical movement, or based on an ecophilosophy, it can be seen as a somewhat successful interpretation of ecophilosophy's broader goals and methods.

²³¹ Reference: (Dammann 1984: 7).

²³² Reference: (Berntsen 1994: 189).

²³³ Reference: (Dammann 1979: 169-171).

²³⁴ Reference: (Reed and Rothenberg 1993: 213-214).

years prior, with particular attention on social economy and ecopolitics (taken from the experiences of CoR, FIOH, and the EC referendum), but still concluding with “lifes unity” – Ecosophy. From 1976-1984 Næss had concentrated mainly on Spinoza, with a few various ecophilosophical articles intermingled.²³⁵ But starting around 1983, the term Deep Ecology rose again to the forefront in small journals (in the U.S., Australia, and Canada - such as *The Trumpeter* by Alan Drengson), and Næss began writing about Deep Ecology for a second time in 1984 with the article entitled “Identification as a source of deep ecological attitudes”, showing his continued interest in the individual’s deeper role in the ecocrisis, where “the gradual maturing of a person inevitable widens and deepens the self through the process of identification” (Næss 1984: 263). At the same time, Næss was cooperating with American George Sessions (editor of the American journal *Ecophilosophy* at the time), where the most prominent outcome of their encounter was the Deep Ecology platform in 1984 - to be later shown as the dogmatic shift in Næss’ ecophilosophical thinking, diminishing his idea by taking away from the individuals deeper questioning that Næss was so fond of. Up through the beginning of the 1990’s Næss repeatedly wrote short articles about Deep Ecology, where it became a popular concept that was well discussed in the global environmental community. During this time others put forth their own adaptations such as Bill Devall (action oriented Deep Ecology), Warwick Fox (Transpersonal Ecology), and Murray Bookchin (Social Ecology) – which may have actually complicated Deep Ecology instead of giving the concept better understanding and clarity.

Witoszek comments on the adaptation of Deep Ecology and the nature of Næss (and similar philosophers) to Kuhn’s stringent idea of stagnation, “Kuhn in *The Structure of Scientific Revolutions* argued that scientists rarely change their view, they merely retire or die. Philosophers like Arne Næss illustrate precisely the opposite: not only do they refuse to retire, they change to the point of disowning the authorship of their own views” (Witoszek 1996: 3). Næss and his writing/publishing style strictly adhered to the principle of a

²³⁵ Reference: (Sundbø 2007).

fluid philosophy and to the point of almost disowning his beloved philosophy; he constantly revised and updated his ideas and even altered fundamental principles of his philosophy along the way. Witoszek further eloquently states Næss's erratic style by illustrating the "paradoxical dimension to Næss's thought. It would seem that part of Næss's vitality is that, in him, holistically, the 'enchanted stone' is forever embraced by a 'living stream'" (Witoszek 1996: 3). But the "living stream" kept flowing away from Næss due to the aggressive adaptations of outsiders, moving it from a perennial stream to an intermittent trickle.

Dissolution and Criticism

*On Kolsås during the period [middle 1970's – 1980's] there was stagnation in the climbing environment. The environment was not one and collective... more new and younger people start climbing on their own hand. It is maybe that to begin to climb alone, one must be searching. The generational conflicts are nothing new in the Norwegian climbing environment. But the conflicts that follow with the new uncritical import of American ideals partially follows other dividing lines.*²³⁶
 – KKK, 1991 (KKK 1991: 116-117)

The book *Unique Environmentalism* labels the period 1981-1988 as the recession of environmentalism. During this period, "the environmental movement fought, in many ways, an uphill battle. Environmental ideology lost attraction and the movement declined" See (Grendstad et. al. 2006: 42). Similar occurrences were being witnessed in the climbing community at Kolsås in the late 1970's, "One doesn't need to be reactionary to become provoked over the new ages diminished respect for the old ideals...The regulating mechanisms are eroding...Their damages to nature and the climbing experience are secondary in their thoughts...The fundamental values are *too green* for them...The mountaineers history follows societies"²³⁷ (KKK 1991: 118).

²³⁶ Translated to English from Norwegian: "På Kolsås er det på den tiden en viss stagnasjon i klatremiljøet... Miljøet er ikke ett og samlet... begynner flere nye og yngre folk å klatre på egen hånd. Det er kanskje slik at for å begynne å klatre alene må man bære søkende... Generasjonskonflikter er intet nytt i det norske klatremiljøet. Men konfliktene som følger med den ukritiske importen av amerikanske idealer følger delvis andre skillelinjer" (KKK 1991: 116-117).

²³⁷ Translated to English from Norwegian (italics mine): "Man trenger ikke være reaksjonær for å bli provosert over den nye tidens manglende respekt for de gamle idealer... De regulerende mekanismer

Where it has been shown that Deep Ecology and FIOH can still be seen as active efforts, they have had no relative success in relation to their broader goals. With the dampening of these remaining two stronger ideas, the overall momentum of ecophilosophy in Norway has essentially dissolved into forgotten ideas and antiquated movements. Since the 1970's there have been some minute signs of ecophilosophical ideas in Norway such as the creation of the Brundtland Report *Our Common Future* (1987), Alta demonstrations (1979 and 1981), etc. – but there has been no grandiose collective ecophilosophical effort or stated ecophilosophy in literature, such as was exhibited during the climax from 1969 to 1973. The last two decades have witnessed a small number of attempts at compellations of Norwegian ecophilosophical thought²³⁸, but none have revived any energy, or come close to a synthesis towards a new vision.

Witoszek questions whether Deep Ecology still has worth in our present day, or if it has simply been “enchanted to stone” as alluded in the previous section. She continues by stating “...there are many critics who claim that deep ecology, or all its achievement, has hardened over time and is now a spent force, an obsolete challenge – too radical or too utopian to be taken seriously: yet another stone to trouble the ‘living stream’ of the contemporary environmental debate” (Witoszek 1996: 2).

Peder Anker has been one of the staunches critics to Deep Ecology, but he believes that the foreign interests that adapted Deep Ecology, undoubtedly at the same time tainted it at the core, “...when Næss's thoughts were adapted by Austrailian and American thinkers... it turned into an often dogmatic philosophy which transformed questions about ecologically sustainable life into principles for living such life” (Anker 1999: 431). These foreign thinkers misunderstood Næss's sceptical approach to philosophical questions, where Anker states that “What started off in Norway as problematizing environmental crisis, was understood as the way of responding to environmental

forvitrer...De ødelegger for natur- og klatreopplevelsen for dem som kommer etterpå...De grunnleggende verdier er for grønne...Klatringens historie følger samfunnets” (KKK 1991: 118).

²³⁸ See for example (Reed and Rothenberg 1993), (Ariansen 1992), (Witoszek and Brennan 1999).

problems”(Anker 1999: 437). They were looking to apply Deep Ecology to environmental issues, where Deep Ecology is not necessarily a mechanism of application, but it can lead to that avenue. Anker believes that these outside interferences reduced the stronger aspects of Deep Ecology which include deeper questioning and a (Pyrrhonian) sceptical standpoint towards modern materialistic/industrialist society.²³⁹ Anker is referring primarily to the perceived interference of George Sessions, specifically his role in the creation of the 8-point platform in 1984. These dogmatic tranquilizers affected the core of Deep Ecology, reducing the potential for self-realization – the most important aspect for an individual to learn and move further with one’s ecological maturity.

It has also been asserted that the foreign tinkering with Deep Ecology stripped it of its non-dualistic principles that keep the focus on the greater whole. Bender states that “The Shallow and Deep, Long-range Ecology Movement [1972 article]...combines Paleolithic sensibility, nondualist metaphysics and spirituality, ecology, and recognition of the need for struggle” (Bender 2003: 404).²⁴⁰ But once foreign interests became involved, especially Sessions and his adaptations, the idea loses its non-dualistic footing, thus compromising some of its all-encompassing fundamental principles.²⁴¹

Anker and Witoszek believe that Deep Ecology’s own evolved diversity (radical activism to simple philosophizing) gives it a wide audience but also puts in the line of fire because it appears fractured. “An additional complication is that the urgency of the ecological crisis demands a common front rather than a fractured movement” (Anker and Witoszek 1998: 251). This is one of the premises of the Thesis, that a crisis atmosphere requires collective mobilization to best tackle the issue because a crisis in it self is disorienting, where only an organized effort can properly address it. Anker and Witoszek further question the basic legitimacy of Deep Ecology, “While the theory itself is by no means ‘fascist’, as some critics generalize, it is an incomplete narrative

²³⁹ Reference: (Anker 1999: 431).

²⁴⁰ Portion of quotation originally found at (Devall 2004: 90).

²⁴¹ Reference: (Devall 2004: 90) and (Bender 2003: 404).

which invites a faulty ‘computation’. However inspiring and benevolent in its intentions, Deep Ecology reveals serious lacunas and inconsistencies which continue to raise the question of intellectual responsibility” (Anker and Witoszek 1998: 252). Many of these inconsistencies in thought can be attributed to the many adaptations that have torn Deep Ecology from all sides, nearly to shreds; although Næss’s style of constantly revising his publications is also prone to inconsistencies, as well as is his personality of repeatedly taking a favorable side to one’s opposing argument in dialog.

Norwegian moral philosopher Per Ariansen believes Kvaløy’s Ecophilosophy is strongly polemical, especially with regards to the complex versus the complicated, where Ariansen states that “It is the mechanical-atomistic paradigm against the organic-holistic...an attempt from humans side to fix and hold on to the stream of events we know from daily life...a deep division in our personality: a division between intellect on the one side and will, function, and feeling on the other”²⁴² (Ariansen 1992: 204-206). Ariansen brings up a good point that is evident in much of Kvaløy’s presentation of Ecophilosophy, that there are always poles, the good versus evil. These discrete divisions Kvaløy utilizes run contrary to holistic thinking by placing what is evil outside of the system, instead of incorporating and understanding its part within the system. This polemic technique also quickly displaces and ostracizes the counterpart, thus making it difficult for any sort of productive dialog with the opponent, going against many of the Gandhian principles of confrontation. Næss commits this same mistake with the “shallow” versus the “deep”, but does so in a bit more constructive manner than Kvaløy. Ariansen also argues that the organic-holistic side of the equation is the un-rational because of its non-intellectual components like feelings - but this is exactly the conservative stigmatism that ecophilosophy is attempting to address; an incorporation of the irrational into the intellectual, a blending of *mythos* and

²⁴² Translated to English from Norwegian: “Dette er det mekanisk-atomistiske paradigmet mot det organisk-holistiske...et forsøk fra menneskenes side på å fiksere og holde fast strømmen av begivenheter vi kjenner fra dagliglivet...en dyp splittelse i vår personlighet: en splittelse mellom intellekt på den ene siden og vilje, handling og følelse på den andre” (Ariansen 1992: 204-206).

logos. But the truth is also that Ecophilosophy did not focus on the individual, or even really “feelings” for that matter. So, unlike Deep Ecology and FIOH, the idea was strongly centered on the system and the whole, not following Treschow’s original holistic/individualistic tradition, possibly one reason leading to Ecophilosophy’s downfall.

Where FIOH focused on the entire system, as well as the individual, it did not do so holistically enough, Næss explains, “[with FIOH] The demand for ‘a new system’ *first* is misguided and can lead to passivity. The same applies to personal lifestyle change *first*, and consequent isolation from political action. These two changes must proceed simultaneously. Changes have to be from the inside *and* from the outside, all in one” (Næss and Rothenberg 1989: 89). Næss believes that this is where FIOH faltered, there was no strong relationship between the individual-oriented and the systems-oriented, producing a disconnect that undermined its basic norms.²⁴³ The premise to this statement can also be connected to Treschow where he envisioned that the holistic outlook should be simultaneously occurring with the stress of individualism, the best conceptualized formula for the possibility of self-realization.

While the term holism has been used in the Thesis as a unifying concept with applauding features, it must be noted that as a term used in ecology it has derivatives from the controversial Jan Christian Smuts. Smuts popularized holism in regards to ecology in his 1923 Table Mountain speech. Peder Anker summarizes Smuts speech by poking at its authoritarian tone, “Travelers on the mountain path have a deeper perspective into the holistic harmony of nature than those with a shallow view down in the pit, and consequently only those who could think like a mountain should steer the world” (Anker 2001: 53). Smuts greatly abused the concept of ecological holism in that this was his platform for his own anti-humanistic racial agenda, and it can be seen that he tarnished the revolutionary concept with his sad philosophical views. While the holism concept ultimately shed its stained image of ecology’s past, it is necessary to understand how an all-encompassing concept can easily embrace

²⁴³ Reference: (Næss and Rothenberg 1989: 90-91).

the negative and evil. Anker contends that the science of ecology itself also has a shady history, because it “emerged as an imperial science with an environmental order designed to enhance the British Empire” (Anker 2003: 244). Like holism, ecology has also washed itself of its tarnished past of Smuts and imperialism, with an understanding that this valuable concept can be abused as well. Where these two examples showed how holism and ecology have been abused, it is certain that throughout history the other basic principles of the Thesis (collectivism, synthesis, systems and crisis) have been used to promote injustice as well. This gives caution to the actual concept of synthesis; in which one must be extremely meticulous in its formation in order avoid any negative effects of evil (this may even include addressing evil head on as well).

The climatic emergence of organized ecophilosophy experienced a downturn after the EC referendum due to numerous variables and cleavages that the collective group did not recuperate from. The void of collective ecophilosophical work opened avenues for other, more individualistic endeavors, with the same holistic visions, but differing components. While these existing ideas evolved and adapted to meet changing conditions, even cooperating with each other to some extent, these ideas also slowly dissolved from the forefront, taking with them the greater momentum of ecophilosophy - putting forth a need to reunite for a stronger unified philosophy for the future to meet human’s perceived ecocrisis’.

Chapter 4: Reunion²⁴⁴

Modern ecophilosophy started some twenty-five years ago. For a brief spell, some bright ideas were launched... Since then, there has been a lot of action, but very little philosophical movement. But we have reaped a good deal of experience through ecopolitical activity. We need now, after all that experience, to sit down and do ecophilosophy again, to philosophize under direct influence of the reaped experience.
– Sigmund Kvaløy Setreng, 1993 (Reed and Rothenberg 1993: 116).

In seminar room 90 in the HF building (where a wing of the building is coincidentally called *Niels Treschows Hus*) at the main University of Oslo campus at Blindern²⁴⁵ there is a large round wooden table in the center of the room, where the following are patiently seated and conversing in small talk: Sigmund Kvaløy (Setreng), Arne Næss, Nils Faarlund, Ivar Mysterud, Erik Dammann, Johan Galtung, Jon Wetlesen, Peter Wessel Zapffe, and the moderator²⁴⁶. These men have been called together by the moderator in a convincing manner that was simply explained as “critical real work that to address the persistent ecocrisis”. The timeframe of the dialog could be from 1985 all the way up to the present.²⁴⁷

Dialog Towards a Synthesized Ecophilosophy

Moderator: *God dag og velkommen!* Everyone is assembled here today to revitalize your common passionate ideas of the past that have since blown out of reach of current interest and understanding. There was a period when all seated here were locked together mentally and in spirit for the cause of greater consciousness of humans and their surroundings...it was called a crisis! The crisis of the human and

²⁴⁴ The following character dialog is entirely fictitious, except where noted and referenced. There is an attempt to match each character's dialog with their actual interests and personality in real-life, but any accidental misrepresentations are done for the sole purpose of supporting the Thesis, and encouraging the movement of discussion throughout the dialog. Quotations will be written in italics and referenced with a footnote. Quotation marks and in-line source denotations will not be used in order to preserve the continuity of the dialog. Text-size has been slightly diminished to off-set the formatting style of the dialog (from font size 13pt to 12pt).

²⁴⁵ The actual meeting place of the Ecophilosophy Group, Source: (Kvaløy Setreng 1991: 102).

²⁴⁶ The moderator is left unanimous to promote the supposition that any individual could fill this role as mediator between these wise men for the purpose of a greater ecophilosophical idea.

²⁴⁷ Literature chosen for dialog quotations centered on the main study period for the Thesis (1968-1975), although some quotations may be taken outside of this period to support the dialog flow, especially when referring to the adaptations to Deep Ecology such as the 8-point platform developed in 1985. Dialog member Peter Wessel Zapffe passed in October 1990, all other members are currently living.

natural kind has not diminished, it has only increased, and you all collectively were to bring humans closer to this understanding, but have ultimately failed. I know everyone here has not become complacent; you still share the same grandiose ideas of this “golden age”, where all today continue to write and lecture about it...but you do so separately I may add. And while all have the same general focus, most have developed their own singular ideas regarding a successful ecophilosophical approach. Yes, most everyone keeps in contact here, and occasionally discusses items of interest, but when was the last time a large portion of you were gathered together for the purpose of addressing the issue everyone so adamantly wishes to have some sort of resolve? This is why we are here today - to take the collective ecophilosophy of the past, the developed singular ideas of each individual since, coupled with all of the ecophilosophical knowledge we have learned - to bring all of this together into one consistent message for the purpose of one synthesized ecophilosophy. Everyone here is getting too old to let this marvelous opportunity slip by; if we are going to do this, this is the time!

Næss: Is this congregation tantamount to Camelot and the knights of the round table? Or more along the lines of The Last...

Kvaløy: Messiah?

Næss:No...Supper?... Jesus and his intellectual prophets. Speaking of Peter [Wessel Zapffe], he will be arriving shortly; I believe he is still up on Kolsås getting one last climb in.

Moderator: OK, noted. Is it possible he is stuck climbing his own “trapp” on the side of Kolsås? But seriously, we all appreciate humor, but the intensity of the topic makes it a distraction.

Galtung: *Humor is another source of optimism. Whereas tears, anxieties and fears may bring on apathy and despondency, smiles energize. But humor must be used with care. It is easy to neutralize issues by joking about them.*²⁴⁸

Næss: Humor and play is necessary in all discussion and life!

Moderator: Well, OK, let's get started.

Galtung: A question of formality, should we invite others here to this meeting that have been doing recent work on the topic? I know a few influential thinkers that would be very interested in joining...one American in particular...

²⁴⁸ Source: (Galtung and Ikeda 1995: 21).

Kvaløy: It would be great if James Lovelock could join the group today, his concept of Gaia could really add value to our discussion...

Faarlund: Let's just keep this meeting limited to the original Norwegian conspirators. Only those that understand *dugnad*, *bunad*, and *akevitt* can truly relate to our Norwegian ecophilosophical discussion.

Moderator: Yes, I strongly agree Faarlund. The purpose of this group is to resurrect the original main participators during the emergence of organized ecophilosophy, which includes the prominent members of the Ecophilosophy Group, and of significant individuals involved in the period. But we should feel free to incorporate current ideas and trends in the greater global ecophilosophy discussion. So Kvaløy, you should bring up the principles of Gaia if you think it is relevant.

Mysterud: Quick comment...It is a little unclear to me why we have to hold this meeting under the umbrella of the Humanities Faculty, in a Humanities/Philosophy seminar room, I don't believe our group is entirely understood here, or fully appreciated by the more traditional philosophy side of the department. I propose we move to a more comfortable room at the Zoological Institute, where ecology and social issues are better appreciated.²⁴⁹

Moderator: OK, this seems trivial, but I am sure there is symbolic weight behind this recommendation. Let's move so everyone will be more comfortable.

*[Group leaves seminar room HF 90, and regroups at a small room at the Zoological Institute, close to Ivar Mysterud's office]*²⁵⁰

Kvaløy: OK, back to work here gentlemen! As a part of our purpose here today, as previously stated, there still exists an ecological crisis that originally united us in the late 1960's, and even more importantly there exists a human crisis within this. Yes, a problem with the human-nature relationship, the deeper meaning of what we 68'ers²⁵¹ were initially working on...*Ecophilosophy came to life as a practical oriented philosophy – as a reaction to a global crisis that we lacked prior experience to cope with. As we defined the subject, it is crisis motivated and has its main mission to give insight, advice and training principles with the ability to begin a process moving*

²⁴⁹ The meeting room for the original Ecophilosophy Group was moved from the Humanities Faculty to the Zoological institute for these similar reasons, showing a clear strain between the natural/social science and philosophy of the Ecophilosophy Group. Source (Kvaløy Setreng 1991: 102).

²⁵⁰ Note: Kvaløy had an office at the Zoological Institute from 1976-1980, working as a researcher.

²⁵¹ 68'ers (*68-erne*) is a term Kvaløy uses to describe the original founders of *snm* and the Ecophilosophy Group within. Reference, for example: (Kvaløy Setreng 2002: 122).

*away from the catastrophes course.*²⁵² We should begin at the same point where we began in 68, with a focus upon the crisis and imminent catastrophe as a motivator, and real work with how to address it.

Næss: I still believe that there exists an environmental crisis as I believed back in the early 70's when I stated that *we stand today with the possibility of a devastation of the biosphere, the living part of our planet...The word 'devastation' is used as an alteration for the worse, a degradation of value.*²⁵³

Mysterud: As I also stated back in 71, *We are living in a world under developing and increasing pressure not only from one, but many crisis's...the threat against the 'ecological balance' is a crisis of very high intensity.*²⁵⁴

Moderator: Yes, it is understood that all were motivated by a potential crisis, and this was not only ecological, but a crisis within ourselves as well. If Zapffe were here he could elaborate on his Biosophy as it relates to a crisis of humanity....

Zapffe: Hallo! I am here, I snuck in when you all moved here from the HF building. I can not stay long though because I am tired from climbing, my withering body is finally beginning to fail me, and my spirit is waning. But as I see it, *death always offers a way out...it can even come to seem a welcome escape from life...*²⁵⁵.

Moderator: Ooops, I didn't see you there behind Næss's long philosophers beard, that's great that you could join us, you are still with us in the living for the moment as far as I can tell, so regarding your view on the human side of the relationship...

Zapffe: Well "*cosmic panic*" is basic to every human mind. *The species, in this light, seems predestined to destruction, since any effort to preserve and continue life is crippled when one's undivided attention and energy is required to stave off the catastrophic pressure of one's inner being...[but] most people manage to save themselves by artificially paring down their consciousness*²⁵⁶ with the four mechanisms I refer to as isolation, attachment, diversion, and sublimation. This is

²⁵² Source: (Kvaløy Setreng 1991: 102). Translated to English from Norwegian: "...økofilosofien kom til live som en *praktisk orientert* filosofi – som en reaksjon på en global krise som vi manglet forutgående erfaring for å hamle opp med. Slik vi definerte emnet, er det krisemotivert og har som hovedmisjon å gi innsikt, metoderåd og treningsprinsipper med evne til å starte en prosess vekk fra katastrofekursen" (Kvaløy Setreng 1991: 102).

²⁵³ Source: (Næss 1971b: 1). Translated to English from Norwegian: "Vi står idag overfor muligheten av en ødeleggelse av biosfæren, den levende del av vår planet...Ved ordet 'ødeleggelse' forstår jeg her en forandring til det verre, en verdiødeleggelse" (Næss 1971b: 1).

²⁵⁴ Source: (Mysterud 1971: 23-24). Translated to English from Norwegian: "Vi lever i en verden under utvikling og økende press ikke bare fra en, men mange *kriser*...trusselen mot den 'økologiske balansen' som en estimert krise av meget høy intensitet" (Mysterud 1971: 23-24).

²⁵⁵ Source: (Reed and Rothenberg 1993: 48), from Zapffe's poem "The Last Messiah".

²⁵⁶ Source: (Reed and Rothenberg 1993: 43), from Zapffe's poem "The Last Messiah".

why I believe this dialog is somewhat trivial, bordering on the bounds of diversion and sublimation; it's just a manifestation of our inner fears, suggesting a notion of control, which is inevitably impossible...unless we can biologically mutate again to lessen our mental capacities. So, on that note, Farewell Friends...

Moderator: Well, we must take Zapffe's position into consideration as we discuss further; humans have created distractions to remove themselves from nature and their raw condition, and these same distractions stand in the way of promoting ecophilosophy as well.

Kvaløy: *Peter addressed the drudgery of life with a perspective as wide as the Norwegian oceans and mountains. In everything he wrote and thought, he believed that all of us are seekers deep inside, after 'an answer to the single burning question – what does it mean to be human.'*²⁵⁷

Moderator: Yes, and this question is relevant to our understanding of the human-nature relationship, but we can not fully accept his approach, otherwise we must then condemn ourselves to eternal numbness, which goes against the energy which gathered us. Zapffe further elaborates the seriousness of the ecocrisis that surrounds us as a species, and which is also within us as individual humans – extending beyond just the natural ecosystem.

Kvaløy: We utilized some inspirations from Zapffe within the Ecophilosophy Group in regards to how the ecocrisis and human-nature relationship was defined, as well as using the ecocrisis as a motivator for change. *In contrast to what most people mention when talking about the ecocrisis – pollution and depletion of resources – we [Ecophilosophy Group] concluded that its most serious aspects are those belonging to the fields of human ecology...[IGS] is building up social instability at an accelerating pace...we are now anchored on a course that will entail a total qualitative change in global society, one that will be reversible only after a period of complete loss of control.*²⁵⁸

Dammann: FIOH also looks beyond the crisis simply being natural, where we believe that *we are constantly hearing that we live in a mad world...If we desire a change, we must also accept that this presupposes a change in our daily lives...[another] reason why nothing happens is that we are building upon false conceptions of reality. In order to be able to accomplish anything, we must have a*

²⁵⁷ Source: (Reed and Rothenberg 1993: 40).

²⁵⁸ Source: (Kvaløy 1973: 147).

true, overall picture of the situation in which we find ourselves.²⁵⁹ Finding this true picture is uncovering the “sublimation” mechanism Zapffe points to, looking deep into the human being first.

Galtung: *We must be realists in our brains while keeping the flame of idealism burning in our hearts. That is what peace research and peace-oriented action are about. Being blind to realities helps no one.*²⁶⁰

Moderator: The mention of a crisis, or social change, invokes profound reactions within individuals, and directing the aim at the individual will bring about even stronger reactions, normally of the negative – how do we resolve this dilemma?

Dammann: We should make sure that whatever we discuss or construct in this group is in a calming format and language that the people can easily understand and relate to. We should be looking towards a philosophy for the people, not a philosophy for philosophers. *I believe that there will be more and more who feel a personal involvement in the problems of mankind, and who are increasingly concerned with finding solutions to them rather than following a given ideology. It is for these people that [Future in Our Hands] has been written.*²⁶¹ FIOH kept the message and language simple so all could understand, and this seems to have been a critical factor for general comprehension of the message, as well as for mobilizing people the best.

Moderator: I must also agree with Dammann, I feel that my unique position can keep the group in line on this issue - I see myself as a common person that is untrained in academic philosophy, just like I suppose the audience of our idea will be. We should keep the concept relatively basic for their understanding, I realize the need to indulge into philosophical argument occasionally to develop the idea, but since the academic philosophers are not our main audience, we should keep the idea itself accessible to all since everyone is our audience and our inspiration.

Galtung: I am in agreement on this point also. *Perhaps my background in life and training as a sociologist have given me a greater sensitivity to the common people than political or philosophical inclination alone could have inspired...As a result of my refusal [to military service], the Norwegian courts imprisoned me for six months. This experience brought me into contact with heroes in the struggle for day-to-day*

²⁵⁹ Source: (Dammann 1979: xvii).

²⁶⁰ Source: (Galtung and Ikeda 1995: 18).

²⁶¹ Source: (Dammann 1979: xviii). Note: “Future in Our Hands” replaced the original words “this book”.

*survival.*²⁶² I can relate to all people of all sorts, and that is who we need to address if we are interested in change, a holistic idea can only have a holistic audience, which is a part of my basis for my Development Theory which is a *holistic approach to human society, in principle, and dynamic, as the world indicates.*²⁶³

Kvaløy: A basic language and structure is something I believe in also, which was a main tactic of *snm* and the 68'ers from the beginning; *the Ecophilosophy must not be subject-specialized and unilaterally abstract; one must speak the 'peoples language' and be concrete through many illustrations people can relate to. Diverge from this, and the particular mission is lost. Maybe that was the cover for why the institutional philosophy found little interest in what we where doing.*²⁶⁴

Næss: We should take care and learn from Gandhi and his style, *Gandhi takes care to avoid metaphors, and utters the most direct statements in the simplest of prose.*²⁶⁵

Faarlund: We seem to all be in agreement on this point gentlemen; one of the main reasons I began promoting *friluftsliv* back in the 1960's was because *it seemed clear that intricate intellectual arguments could never substitute for a firsthand experience of free nature...the most effective way to reintroduce Norwegians to the values of free nature was probably to arrange a face-to-face meeting.*²⁶⁶

Moderator: It would seem that an ecophilosophy with a language and structure understood by all people, as well as being holistic in form, would be in principle a good start to forming a peaceful and just philosophy, accepted by all that agree with its following norms, since no one is immediately discriminated.

Galtung: Sure, I believe in the *attainment of peace through peaceful means...in the nonviolent spirit of Shakyamuni Buddha and Gandhi.*²⁶⁷ So if the philosophy had peaceful intentions in its all-inclusive manner, then it would have the elements of a peaceful result, this is all theoretically of course because the subject of the idea could drastically change its course.

²⁶² Source: (Galtung and Ikeda 1995: 6).

²⁶³ Source: (Reed and Rothenberg 1993: 196), from Galtung's essay "Development Theory: Notes on an Alternative Approach".

²⁶⁴ Source: (Kvaløy Setreng 1991: 102-10). Translated to English from Norwegian: "Derfor måtte ikke økofilosofien være fagspesialisert og ensidig abstrakt; den måtte tale "folkets språk" og være konkret via mange illustrasjoner folk kunne kjenne seg igjen i. Svikter den i dette, så har den mistet sin særegne misjon. Kanskje var det dette trekket som gjorde at instituttfilosofien fant det vi gjorde lite interessant" (Kvaløy Setreng 1991: 102-103).

²⁶⁵ Source: (Næss 1965: 101).

²⁶⁶ Source: (Reed and Rothenberg 1993: 160), from Faarlund's essay "A Way Home".

²⁶⁷ Source: (Galtung and Ikeda 1995: ix).

Næss: While I have much to talk about regarding Gandhi today, I believe that we should limit ourselves here, for example, *some think that deep ecology should encompass questions of peace and social justice, whereas I think we should be careful to distinguish the differences between these movements, and not spread oneself too thin.*²⁶⁸

Moderator: Professor Næss, I think you missed the point here a little. The goal of the discussion is to take value out of everything we discuss towards one unified idea. So, by us discussing peace, or the peace movement, does not necessarily mean that it will become a main component of our synthesized idea, it is just discussed to determine if there is value for use as a small component of our created ecophilosophy.

Galtung: Regarding the inclusion of all for peace, Gandhi's *insistence on nonviolence (ahimsa), not as a mere ideal but as a practice applied to all forms of life – among animals too*²⁶⁹ is a clear illustration of peace through peaceful means...applying the broad principle of non-violence can lead to the realization of intrinsic value in all life.

Næss: Looking to Spinoza and Gandhi, *My attitude to Spinoza resembles that which I have toward Gandhi – taking account of both his writings and his life. The stories about Spinoza are just as uplifting in regard to his character as the tales of Gandhi's life. Both inspire confidence because, in part, not only did they produce words, but they acted out their philosophy of life.*²⁷⁰

Kvaløy: This is an excellent point! *If you want to contribute, 'the way is the goal' – selfless, nonviolent action, found at centers of social and political conflict, and meaningful work. Those are the ways of getting started on the path to liberation.*²⁷¹ It is pivotal that we, as creators of this new ecophilosophical framework, strive our absolute hardest to live our lives in accordance to the ideals we are setting forth and agree upon. We are the creators and leaders of the idea that others must look to for inspiration and knowledge of how to possibly alter their own lifestyle through action towards a healthier relationship with nature.

²⁶⁸ Source: (Rothenberg 1993: 148).

²⁶⁹ Source: (Galtung and Ikeda 1995: 64).

²⁷⁰ Source: (Næss and Haukeland 2002: 74).

²⁷¹ Source: (Reed and Rothenberg 1993: 145), from Kvaløy's essay "Complexity and Time".

Faarlund: This is a principal I believe in and also practice myself, as well as teach my students...*friluftsliv, a joyous encounter with free nature can be a turning point for both the individual and society. No force is stronger than joy.*²⁷²

Moderator: Let's save the discussion of *friluftsliv* until the end, where it will have great significance to the finale of our discussion.

Dammann: In addition to the concept of "meaningful/real work", what we are creating must have an action component. *We shall not be launching new theories which remain at the theoretical stage. Nor do we wish to be carried along by a wave of emotion. We hope, instead, that as many people as possible will take this seriously, and personally, and do something about it. We believe that this is the only way of bringing about the changes we want to see.*²⁷³

Moderator: Yes, we have established that we will maintain a balance between practicality and the deeper philosophical realm.

Dammann: FIOH *does not carry the objective of promoting a specific political ideology. It has no other objective than that of discovering a practical solution – a really feasible way out of the quagmire into which we have maneuvered ourselves... We cannot make any progress by using old concepts as the basis of comparison for new ones.*²⁷⁴

Moderator: Similar to Einstein, "We can't solve problems by using the same kind of thinking we used when we created them."

Dammann: Exactly, and regarding the FIOH, *none of the ideologies is a true objective, merely previously suggested means of achieving our actual aim...*²⁷⁵

Moderator: So far we have all agreed on the importance of a practical philosophy which contains basic language to target the non-philosophers; an all-encompassing idea to allow for peaceful progress, and eventual meaningful work. We have also touched on the principle that we should lead by example and strictly follow our created ecophilosophy's principles...

Næss: You forgot one important principle, which Galtung already alluded to, but I would like to stress further, non-violent action and direct confrontation; as Gandhi emphasized *that nonviolence is a practical method which we may, no, must, adopt*

²⁷² Source: (Reed and Rothenberg 1993: 158), from Faarlunds essay "A Way Home".

²⁷³ Source: (Dammann 1979: 170-171), from "The Future in Our Hands – Manifesto" signed by Arne Næss, Thor Heyerdahl, Georg Borgstrøm, Helder Camara, Basil Davidson, George McRobie, Gunnar Myrdal, Dennis Meadows, and Jan Tinbergen.

²⁷⁴ Source: (Dammann 1979: xvii).

²⁷⁵ Source: (Dammann 1979: xviii).

*immediately and without hesitation in social, political, national, and international conflicts...one should avoid violence against any living being; otherwise complete self-realization would be impossible.*²⁷⁶ We will come back to self-realization soon. But also one should avoid violence, but not by avoiding the conflict...*from the center of the struggle [one] tries to bring about a general reduction of violence, instead of avoiding it himself.*²⁷⁷ The concepts were directly employed by *snm* in the 1970's.

Kvaløy: Yes, yes they were. Also for us [in *snm*] the guiding star of Gandhi was the 'norm of selfless action'. Gandhi tells us that the most important source of human knowledge is not to be found at some university or meditation, but at the center of social and political conflict, the fight for Life and for Truth.²⁷⁸

Moderator: Good points, I feel that personally I am also in the fight for Life and for Truth, and that is a substantial reason for why I thought it was so vital to bring everyone here together in this engagement, and place myself right in between. Moving on, we have stated that we should begin the evolution of the ecophilosophy with the idea that a crisis exists within the human and natural realm, as well as between the two. But where do we go from there? While we have established solid leading principles and methods, what are some additional actual components of the ecophilosophy?

Kvaløy: A principle that Ecophilosophy is driven by is complexity (versus complication), which are *concepts that have been useful in our analysis of modern Western society...By 'complexity' (CX) I mean the dynamic, irreversible, self-steering, goal-directed, conflict-fertilized manifoldness of nature and – as a particularly refined and intricate version of that – the human body/mind. By 'complication' (CC) I mean the static, reversible, externally steered, standardizing structure-intricacy of the machine.*²⁷⁹ - where complexity references qualities, and complexity quantities. These principles go in line with the social organization of Industrial Growth Society (IGS) versus Life Necessities Society (LNS). Where IGS is based on steady or accelerating growth in the production of industrial articles and the use of industrial methods. [LNS] is based on producing life necessities and always tending to give priority to that.²⁸⁰

²⁷⁶ Source: (Næss 1965: 8, 32).

²⁷⁷ Source: (Næss 1965: 39).

²⁷⁸ Source: (Reed and Rothenberg 1993: 144), from Kvaløy's essay "Complexity and Time".

²⁷⁹ Source: (Reed and Rothenberg 1993: 122), from Kvaløy's essay "Complexity and Time".

²⁸⁰ Source: (Reed and Rothenberg 1993: 121), from Kvaløy's essay "Complexity and Time".

Næss: [*shaking his head and smiling at Kvaløy*] Thank you Dr. Stockmann, be careful of your threats against society and democracy, you do not want to be labeled an “enemy of the people”.

[*group laughs respectably*]

Kvaløy: Arne, you of all people know best that the foundation of this thinking is not a direct threat against society, let alone democracy per se, it is the current societal structure that is a direct threat against us! [*Kvaløy turns to Faarlund and whispers*] The ‘51 UNESCO report²⁸¹, now there’s a threat to democracy! [*both chuckle*].

Næss: I am again just trying to gently incorporate humor in our gathering here. I remember you all *disliked that in 1968. In the student social revolution, I was slippery in a way that I didn’t seem to take it all very seriously. That was bad, of course. But I’m glad [the group] told me that. And I said ‘Of course, but I’m here now to have a real talk with you, a real debate’.*²⁸² So here I am now, as difficult as it is, here with everyone to discuss, please be patient with me, as humor may still occasionally be apart of my presentation, but I am here in all seriousness and devotion.

Moderator: Thank you for your sincere honesty Professor Næss.

Group: [*Nods in affirmation*]

Moderator: Now back to Kvaløy’s ecophilosophical components coming from his Ecophilosophy, can the reliance upon these polar terms using “versus” quickly draw lines and divide people similarly as the “shallow” and “deep” terms of Deep Ecology?

Næss: Sure, *‘a city’ as an object does not exclude complexity, or the possibility of a lifestyle that would fit my criteria for complexity. Kvaløy has introduced complication as a negative term, complexity as a positive. For me ‘complexity’ is neutral if separated from symbiosis and diversity.*²⁸³

Kvaløy: The overlying terms are meant to be simple explanations of our goals versus mainstream reality, remember the “basic approach” we discussed prior? In addition, rising from the previous two sets promoting complexity and LNS, is the division of generalists versus specialists. Specialists increase complication and only promote the IGS vision, *we must seek to educate generalists – people who are rich in ego-complexity, who have some knowledge within many fields, who are trained in logical*

²⁸¹ Referencing the 1951 UNESCO report entitled *Democracy in a World of Tensions*, that Julian Huxley (then head of UNESCO) commissioned Arne Næss to create.

²⁸² Source: (Rothenberg 1993: 185).

²⁸³ Source: (Reed and Rothenberg 1993: 108-109), also in (Rothenberg 1993).

*inter-disciplinary reasoning in relation to the problems of whole systems and societies, and who are able to transmit all this in a language that the non-academics (the world's vast majority) can understand.*²⁸⁴

Moderator: I see how generalists are the ultimate holistic worker that can always envision the bigger picture, but what about the specialized field of ecology as a basis of ecophilosophy...is the entire premise of ecophilosophy not holistic then?

Mysterud: *The connection between practical fields and ecological theory is one of the most important and most challenging fields of our time. The debate at this level has shown that we need an all-encompassing analysis and explanation of ecological fundamental principles. It is also clear that to develop a 'human ecology' will be impossible without bringing in value estimations.*²⁸⁵ This is why I wrote an entire small book in 73 entitled *Noen Økologiske Grunnbegreper (Some Ecological Fundamental Principles)*, which was also published in the *Ecophilosophical Reader* of the *Nature and Man* university seminar in the early 70's. I was laying down the ecological groundwork for the understanding of systems in order to support human ecological principles that could be used in ecophilosophy.

Moderator: I see, so you put the true "eco" in ecophilosophy.

Kvaløy: Human Ecology as I mentioned prior, and Ivar just commented on, is how I see *the study of individual human beings and of human societies as integrated parts of the greater ecosystem, a field of study in which the conceptual apparatus of ecology is adapted to the description of equilibrium relationships in human society.*²⁸⁶ So this is how the field of ecology has helped to give ecophilosophy its holistic essence, I don't remember if we ever contemplated the title of "human-ecophilosophy" for our idea, that is a mouthful, but how we use ecology is in the form of human ecology anyways.

Moderator: Understanding the role of Human Ecology will come in handy when the inevitable conversation of anthropocentrism and ecocentrism pops up, I can see Wetlesen stirring over there, waiting patiently to contribute.

Kvaløy: While we are on the subject of ecology, I must also mention Gaia, and how this concept is a perfect representation of all of ecology in a way. Gaia theory

²⁸⁴ Source: (Kvaløy 1973: 153).

²⁸⁵ Source: (Mysterud 1975: 14). Translated to English from Norwegian: "Koblingen mellom praktiske arbeidsfelter og økologisk teori er en av tidens viktigste og mest utfordrende arbeidsfelter. Debatten på dette plan har vist at vi trenger en omfattende analyse og klargjøring av økologiske grunnbegreper. Det er også klart at å utvikle en 'humanøkologi' vil være umulig uten å bringe inn verdivurderinger" (Mysterud 1975: 14).

²⁸⁶ Source: (Kvaløy 1973: 147).

*proposes to view the earth's biosphere as one organism and an entity that actively changes itself to survive under shifting circumstances.*²⁸⁷ Gaia employs the Systems Theory concept of Cybernetics, where the entire Gaia system is based on feedback loops from all material on the planet. This is the ultimate holistic view of our interconnectedness, and is an excellent tool to include in our new ecophilosophical vision.

Næss: You are right Sigmund, Gaia is an instrumental concept that can be used in our creation here. *Gaia has not only opened new areas of research, but evoked a new wave of reverence and pride. What has Mother Earth done to stay alive and keep going! She has got more friends than ever – people who gladly would pay higher taxes and whatever else is needed to support efforts to conserve what there is still of wilderness and areas in general, big and undisturbed enough to let mammalian and other evolution continue.*²⁸⁸

Moderator: Sure, but the implications of Gaia goes much deeper than mere conservation of wilderness, that is somewhat untypical dogmatic thinking you are exhibiting Professor Næss. Gaia should help us better understand our relationship with our surroundings, and the significance of a crisis therein, but any sort of policy or action efforts should come from the created ecophilosophy, not from the Gaia concept alone. Understanding Gaia should help us go in the other direction from dogmatism, questioning our actual place in the world, the true sceptical approach.

Næss: You are hitting at an internal dilemma of mine, but it is actually just a part of my personality, wandering from one pole to the other, I see too much value in all sides. But, I was thinking, it would be nice if we could soon discuss the development of a solid platform. A platform such as the one used in Deep Ecology is a clear way to present the philosophies beliefs and standpoints.

Galtung: No, I would urge the group against the formation of a platform. A platform of such can quickly draw lines and disturb any peace that exists. Where I think that a diagram can be a valuable starting point, or at least a good visual descriptor, a platform such as that in Deep Ecology is too dividing, exemplifying a tone of “you are either with us or without us”, and “even if you are with us, and don’t act as we do, then you are without us” – now this is dogmatic!

²⁸⁷ Source: (Kvaløy Setreng 2001b: 1).

²⁸⁸ Source: (Næss and Rothenberg 1989: 138)., from Kvaløy's essay “Complexity and Time”.

Næss: Yes, I see what you are saying, actually, this is one reason why I dislike working in groups and with other people, I have already been disregarded on some of my more prominent ideas, but if the platform does not fit the context of what we are creating, then it is not needed. Come to think about it, *I would never be good at facing people and fighting it out, so to say. I can face avalanches, but I'm not good at facing people. If they have counterarguments, I try to find reasons why these counterarguments are good. I tend to interpret them favorably...*²⁸⁹

Moderator: The purpose of our gathering is to work together collectively, in this group. Can you participate further Næss? Don't you believe in the group's common underlying value of collectivism over individualism towards one greater idea?

Næss: Yes, I believe *we need intimate interactions of a noncoercive kind. Let us use the example of Robinson Crusoe: if there are two people stranded on a desert island, it is hoped and is so much better that they find each other and work together...let us say that these philosophers, Robinson Crusoe and Friday, should at least acknowledge each other, and benefit from each other's existence.*²⁹⁰ I will continue, until I feel totally coerced to stay, then I will start walking towards Tvergastein.

Moderator: OK, understood, I think we should table the idea of the potentiality of a platform until we have a better idea of where we are going.

[group nods in affirmation]

Wetlesen: Maybe this is a good time to bring up the anthropocentrism and ecocentrism argument as it relates to ecophilosophy; it will also be a good lead-in to discuss the concept of intrinsic value as well afterwards.

Moderator: Sounds like a good progression...I am torn between believing if we are creating an idea that is human-centered or ecosystem-centered, it seems to me that we are constantly swaying back and forth between them, I personally feel this way in my own thinking as well. My ultimate interests lie in protecting human's home that protects us, and this of course includes protecting the ecosystem above all – this seems to be a common thread of the group as well. While this is just a technical classification, it draws great interest, and it is a subject we must address.

Wetlesen: Yes, this is necessary to discuss, and it can get real tricky, but I have done extensive research in the area, so hopefully I can shed some light upon the issue...The core of the issue comes down to the question of: *Which objects should be included in*

²⁸⁹ Source: (Rothenberg 1993: 134).

²⁹⁰ Source: (Reed and Rothenberg 1993: 109), also in (Rothenberg 1993).

*the class of moral subjects, and which should be excluded? Should we include, for instance, humans only; some or all, present or future? That would be an anthropocentric position. Or should we include nonhumans also; some or all individual living organisms (animals, plants, micro-organisms), as assumed in a biocentric position; or supra-individual wholes also (species-populations, ecosystems), as assumed in an ecocentric position?...The prevalent moral opinion in the modern world is anthropocentric.*²⁹¹

Moderator: With that simple explanation ecophilosophy is generally ecocentric in its approach...but then again, it is ultimately anthropocentric in its inner goal.

Næss: *'Homocentrism' and 'anthropocentrism' which so often have been used in a derogatory way should be qualified by an adjective, 'narrow homocentrism' etc. Gradually the prospect of protecting the planet as a whole and for its own sake is seen as one of the greatest challenges ever. And it certainly is a specifically human task. A deep human need is involved...*²⁹²

Kvaløy: *I am more anthropocentric than Arne, and of course we have talked about it. He feels closer to animals that are far away from the human universe; it fascinates him very much, and one of my many personalities does feel the same way. But although it is important to have strong feelings about nature, we have to concentrate on the human society and the human being, otherwise everything we cherish will be destroyed.*²⁹³

Næss: Yes Sigmund, I have believed from the start that *the equal right to live and blossom is an intuitively clear and obvious value axiom. Its restrictions to humans is an anthropocentrism with detrimental effects upon the life quality of humans themselves. This quality depends in part upon the deep pleasure and satisfaction we receive from close partnership with other forms of life. The attempt to ignore our dependence and to establish a master-slave role has contributed to the alienation of humans from themselves.*²⁹⁴

Kvaløy: Yes, well from the start we were more concerned with the greater social system and change. Næss has put a lot of effort into proposing and discussing theories of animal rights and 'humanity as part', while the Ecophilosophy Group

²⁹¹ Source: (Wetlesen 1993: 101-102).

²⁹² Source: (Næss and Rothenberg 1989: 141).

²⁹³ Source: (Reed and Rothenberg 1993: 148), from interview with Kvaløy.

²⁹⁴ Source: (Næss 1972: 96).

*might be said to be more anthropocentric, spending most of their time on the organization of human societies and how human cultures develop and change.*²⁹⁵

Galtung: *Both Naess and Gandhi seem here to suffer, in my view, from the same fallacy of misplaced individualism... For Naess and Gandhi ultimate reality is somewhere in the human mind rather than in social structures.*²⁹⁶

Wetlesen: In the grand scheme, Arne and Sigmund have subtle differences, but I believe we are all in the same boat here. An appropriate explanation for our confusing stance can be explained with the labels of moral agency and moral patients; where we as rational human beings are the only ones that prescribe morals so *all who have the capability of rational self-determination (freedom, autonomy) are ascribed the right of self-determination*²⁹⁷, and all others lacking rational thought are mere patients or subjects in the system, but they are also the ones that originally project the value. Holmes Rolston III has stated something similar along these lines that “It is true that humans are the only valuers who can reflect about what is going on at this global scale, who can deliberate about what they ought to do conserving it. When humans do this, they must set up the scales; and humans are the measurers of things. Animals, organisms, species, ecosystems, Earth, cannot teach us how to do this evaluating. But they can display what it is that is to be valued.”²⁹⁸

Moderator: But who is to monitor that we are appropriate moral agents over the whole world as a patient?

Dammann: If you are alluding to God, I would rather we totally avoid the subject. Humans as the ultimate agent must regulate themselves, that is an underlying purpose of ecophilosophy, what we are creating here...somewhat of a dampening of our runaway agency.

Wetlesen: Exactly! Back to Rolston again, he also states that “...there is something subjective, something philosophically naïve, and even something hazardous in a time of ecological crisis, about living in a reference frame where one species takes itself as absolute and value everything else in nature relative to its potential to produce value for itself.”²⁹⁹

²⁹⁵ Source: (Reed and Rothenberg 1993: 120), from Kvaløy’s essay “Complexity and Time”.

²⁹⁶ Source: (Galtung 1982: 234-235nn5).

²⁹⁷ Source: (Wetlesen 1993: 121).

²⁹⁸ Source: (Rolston 2003: 152).

²⁹⁹ Source: (Rolston 2003: 152).

Næss: Well, I would like to refer the group to the first point of the 8-point Platform then: *The well-being and flourishing of human and non-human life have value in themselves (synonyms: intrinsic value, inherent value). These values are independent of the usefulness of the non-human world for human purposes.*³⁰⁰

Wetlesen: *If a person evaluates the natural environment, or parts of it, as intrinsically valuable, he or she will have a good reason to look after the environment and ensure its well being rather than destroy or harm it. This attitude can be extended both towards individual living organisms [biocentric] and towards supra-individual wholes [ecocentric]...Morally right actions in relation to both humans and non-humans will be motivated by love, friendliness, or compassion, but not because of the pressure of moral duty. In the terminology of Kant this is called acting beautifully, not dutifully. In some sense, however, this kind of action is amoral since it is not considered to be morally binding.*³⁰¹ So, are we going to compose our framework for individuals to act beautifully or dutifully in respect to intrinsic value for the ecosystem?

Galtung: *Studying Gandhi, it may strike one that there is much more to it than the effort to make struggle compatible with goals...there is the element of optimism, and of innovation – love will win in the long run; coupled with imagination in devising new forms of struggle reducing the coercive element to a minimum, possibly even to zero, love is invincible.*³⁰²

Moderator: It would seem most natural for actions to be based on “beauty” than “moral obligation”; if an individual passionately adheres to the norms prescribed for biocentric intrinsic value and acts beautifully, then the individual’s moral obligation is implied and included; if an individual does not adhere to the norms then they should not have moral obligation to do so, because it would be going against their will. A challenge of the will must be visited first, and this is a general approach of Norwegian ecophilosophy. An exception to this statement can be seen in point number 8 of the Deep Ecology 8-point Platform, where obligation is explicitly stated, although it is a totally unwarranted request.

³⁰⁰ Source: (Devall and Sessions 1985: 70).

³⁰¹ Source: (Wetlesen 1993: 111).

³⁰² Source: (Galtung 1982: 234).

Dammann: This point may be wandering into the deeper philosophical realm that we originally talked about avoiding. [*motioning to moderator*] Can we take it a step back from this point?

Næss: No, I must interrupt, this is important...*I have a somewhat extreme appreciation of what Kant calls “beautiful actions” (good actions based on inclination), in contrast with actions which are performed out of a sense of duty or obligation. The choice of the formulation “Self-realization!” is in part motivated by the belief that maturity in humans can be measured along a scale from selfishness to an increased realization of Self, that is, by broadening and deepening the self, rather than being measured by degrees of dutiful altruism.*³⁰³ I would like to bring in this concept to our discussion, and how valuable it is to our proposed framework

Moderator: Self-realization is critical to our discussion, but Næss, as you have created in your own Deep Ecology apron diagram, self-realization is not a concept that can, or must, be included. Isn't it a more spontaneous mental level that can only be set accordingly by each individual? So wouldn't it be incorrect to force it into the framework?

Næss: Yes of course, but I never said we need to force it, it can simply be stated as a mental state that can be desired for greater understanding if needed. So, still a part of the framework that is important to intrinsic value, but not a working condition.

Wetlesen: *Næss connects intrinsic value with self-realization, which, in turn, he bases on a Gestalt theory of the self. The self of a person is constituted through a process of self-identification, and the scope of one's self will depend on what one identifies oneself with.*³⁰⁴

Næss: *Roughly speaking, the term gestalt ontology is introduced to take better care of some important phenomena usually denoted by terms such as holistic thinking. The usages of systems thinking are farther away, but not every use of that term...The gestalt character functions to widen and deepen the effect of identification. The concrete contents of experience become richer through the I/Thou relations with living beings.*³⁰⁵ *Gestalt psychology imagines that the patterns of people's experiences are*

³⁰³ Source: (Næss 1986: 185).

³⁰⁴ Source: (Wetlesen 1993: 110).

³⁰⁵ Source: (Næss 1989: 461, 466).

*something going on in their heads... Get rid of the subject as a container of images and thoughts. It's all just as much out there as it is in you!*³⁰⁶

Kvaløy: Yes, I guess I can see Arne's use of Ecosophy in Deep Ecology as an individual's identity. This point is important because *identity for the individual means that person's history, an inherited total world view containing everything that is necessary to deal with 'survival-with-abundance' in her own place... Without identities reflecting the eco-social histories of the many different landscapes that Gaia presents to human beings, there would be no individuals or societies with sufficient moral strength and inspiration to counter difficulties as they arise, neither would there be alternative ways of doing things.*³⁰⁷

Moderator: Let's briefly put these ideas aside for now, I am sure they will come up in conversation again...Dammann has been patiently waiting to speak.

Dammann: I would like to introduce my approach which is where an individual must start with themselves, as a start in time...

Kvaløy: ...Erik, before you begin, this "start with yourself" idea is minutely flawed. *It's something typically Western when some of the greens say that we can and should start by changing ourselves first, and through that get ready to change the sociopolitical system. That's still building on the view of man as a soul separated from his body and from his environment. In our world of passivity that's the worst kind of recommendation, and ensures that nothing will happen... You have to step into the stream to be grabbed by something outside your private soul, something you do not control. It's then that you have a chance of being shaken so that you're changed, and through that already contributing to changing the system.*³⁰⁸

Næss: Exactly, *It is not really a start in time but a kind of eternal starting point, that this idea of change must be your thought, not someone else's... you never thought that by introspection or meditation alone you could widen yourself in this Western society of ours. You widen yourself through getting into trouble, no, rather by cooperating with others in a social and political context, where the actions themselves require identification, where it is advantageous to have a large self.*³⁰⁹

Kvaløy: Excuse me Arne, but your praise of cooperation is admirable, your initial cooperative efforts in ecophilosophy (*snm* and related actions) were less than

³⁰⁶ Source: (Rothenberg 1993: 153-154).

³⁰⁷ Source: (Kvaløy Setreng 1994: 36).

³⁰⁸ Source: (Reed and Rothenberg 1993: 128), from Kvaløy's essay "Complexity and Time".

³⁰⁹ Source: (Reed and Rothenberg 1993: 104), also in (Rothenberg 1993).

fantastic, you inspired us and were there for philosophical support, but your direct participation was minimal. I will put this general misconception aside by commending and thanking you for your involvement today in our expanded endeavor. I just hope we can keep you at the table.

Næss: *First of all, I was then heavily engaged in theoretical work, and I would have liked to join them in some of the direct actions, but I have a very limited tolerance for meetings. And in order to really do the work there, you had to be in a really long series of meetings, talking and talking and talking, and that was impossible for me. I've never been able to do that. Never.*³¹⁰

Group: *[all together]* hmmm...

Næss: *I was a member of (snm), but I never took part in the real work to organize direct action on the great scale like Sigmund and half a dozen others, most of them not committed Marxists.*³¹¹

Kvaløy: OK, thanks for the credit there. But you were an *snm* member, just not an outspoken contributor or participator.

Næss: *I think I am to some extent a coward when it comes to fighting with people. Why did I never 'raise hell'? Courageous among rocks, timid among men? I never slam my hand on the table. If I had done that, I'm sure they would have listened very attentively and I could have really accomplished something, but I was just resigned to my strange view, alone.*³¹²

Kvaløy: You did come at the last moment and surely helped us out at Mardøla by bringing greater attention to the cause. However it was brief, but it was your first taste of direct environmental action as inspired by Gandhi, although how come you are always credited as the highlight of this action?³¹³

Næss: *Yes, yes. That's right. That's unfortunate, because those who worked night and day organizing direct actions [Sigmund] were less well known, I am sorry to say, as well as believing in a nonhierarchical kind of organization without single leader. But the press wanted to identify leaders, and they decided that I was one of the major leaders.*³¹⁴

³¹⁰ Source: (Rothenberg 1993: 133).

³¹¹ Source: (Rothenberg 1993: 132).

³¹² Source: (Rothenberg 1993: 132).

³¹³ Source: (series of phone conversations with Sigmund Kvaløy from 2006-2007).

³¹⁴ Source: (Rothenberg 1993: 133).

Moderator: I understand that Professor Næss was going through a transition of his own in the early 1970's, and there was great mutual inspiration and influence between him all of the individuals and groups of the period dealing with ecophilosophy...but I am not sure of its great relevance in our forward looking discussion today.

Næss: Yes, thank you, Gandhi summarizes this complex situation best by believing a *man can always change: 'however debased or fallen he may be, [he] has in him the capacity of rising to the greatest height ever attained by any human being'. How far he climbs depends on what people, and through them, what groups he come to be influenced by.*³¹⁵

Moderator: Sure, and that "great man" is you Professor Næss. Anyways, I believe we have gotten a little off track, Dammann, what was your approach that began with "start with yourself"?

Dammann: *There are many of us who would like to go in for such a change in our own, personal way of life- if we thought it would be any use. It will be some use, if we act together. But we are too divided, belonging, as we do, to different parties and organizations. We lack the support of a larger group. We must unite, across the lines between parties, which have not as yet set their sights on these new goals.*³¹⁶ But this path to a holistic organization must all begin with each individual, starting with one's self, and uniting...*That is why we inspire people to get together and support each other, in emancipation from the pressures of competition and consumerism, which are driving us all in the wrong direction.*³¹⁷

Moderator: While the collective approach you explain is commendable, these pressures you mention are not the root cause that are driving us in the wrong direction, it is just a façade of our disconnect with our surroundings, you and FIOH may be inadvertently gathering people and leading them in the wrong direction.

Kvaløy: Back in *snm* and the Ecophilosophy Group, we were strong promoters of the idea that *'taking care of oneself' as a working member of a small farm community provides a more solid basis for expanding complexity, which also means getting nearer to a meaningful life.*³¹⁸ So, in order to improve the larger group for a better life, one must reflect upon their individual actions most importantly, instead of

³¹⁵ Source: (Næss 1965: 88-89).

³¹⁶ Source: (Dammann 1979: 170).

³¹⁷ Source: (Reed and Rothenberg 1993: 221), from Dammann's essay "The Future in our Hands".

³¹⁸ Source: (Kvaløy 1973: 152).

finding direct assistance with others as Dammann relies upon. We also believed that ones natural rural roots were the best places to experience this self-reflection.

Dammann: *I share the same dreams as Sigmund, but I disagree with his manner of presenting them.*³¹⁹ He has shown too much romanticism with a past that will never be the future, while this “closed” historic system can be examined as a reference system; we have to work with what we are dealt in order to truly be “practical”.³²⁰

Moderator: Yes, there is a distinct romanticism within parts of ecophilosophy that adorns the perfect Norwegian (or Nepalese) farming village, and these are systems that Ecophilosophy views are in optimal working condition. But this is not nearly as extreme as many dogmatic environmental views such as in the U.S. that run primarily along the lines of wilderness preservation and conservation, with no concern regarding the human environment.

[*unknown voice from behind open door*]: I fully agree, within ecophilosophy *there is no talk about halting big industry and turning back to an idyllic pasture...*

Moderator: Excuse me, where did that come from? It sounds like Finn Alnæs.

Alnæs: *...no talk about preventing technological research or to consider all cities as a cancer. A city, like an anthill, can be a natural part of the ecosystem. What we need to eradicate is...the building up and maintenance of an artificial existence that destroys nature and bases itself more on industry produced things than on the forests, seas, and growth of the soil; that lumps together humans in depressing cases.*³²¹

Moderator: We understand your elaborative point (with exceptional references to both Hamsun and Nansen in the same sentence!); a complete fascination with wilderness (or just wild nature) should be avoided as it is an extreme ecocentric position that alienates the human subject. You are more than welcome to stay Finn, but you shouldn't be sneaking around as such. Let's move on...

Næss: As Sigmund and Erik are aware, Niels Treschow was involved in something similar as this, while also going back to previous points: being Holistic, but also individualistic. *There are two sorts of mysticism: in one of them you get completely*

³¹⁹ Source: (Reed and Rothenberg 1993: 212).

³²⁰ Reference: (Reed and Rothenberg 1993: 212).

³²¹ Source: (Alnæs 1976a: 14-15). Translated to English from Norwegian: “Det er ikke snakk om å stanse all storindustri og vende tilbake til en pastoral idyll, ikke snakk om å hindre den teknologiske forskning eller om å anse enhver by som en kreftsvulst. En by, likesom en maurtue, kan være en naturlig del av økosystemet. Det vi vil til livs er...oppbyggingen og opprettholdelsen av en kunstig tilværelse som raserer naturen og baserer seg mer på industriproduserte ting enn på skogenes, havenes og markenes grøde; som klumper mennesker sammen i forstemmende bo-kasser” (Alnæs 1976a: 14-15).

*absorbed in something much bigger than you, an organic whole or God, but on the other hand there is the mysticism you find in Spinoza, which tires to retain, after all has passed, the individual.*³²²

Moderator: This sounds somewhat contradictory, how does Deep Ecology solve this dilemma?

Næss: Through the passive utilization of self-realization – similarly to what Erik and Sigmund are alluding to, only that it starts with the individual thinking about the greater whole and acting upon it, but it does not stop there, the entire purpose is to come back to the individual with an even greater self-reflection of the greater circumstance contemplated, whereas Self can then be applied.

Moderator: Yes Professor Næss, I also now recall how Niels Treschow elaborated upon something similar back in the late 1700's with his *Philosophy of Identity* which contained the three sources of truth: Reason, Experience, and Revelation. Treschow states that, "Moral, as well as physical fulfillment consists in the undisturbed harmony or, in other words, achievement of complete individuality, where all parts are so connected that no one is less essential or necessary than the other and no chance intervenes".³²³ Treschow's *Philosophy of Identity* is not too dissimilar from the Deep Ecology apron diagram where Level 1 and 2: Premises and Principles is Reason; Level 3 and 4: Views and Decisions is Experience; and Deep Questioning leading to Self-Realization (traveling backwards from level 4 to level 1) is Revelation.

Næss: Sure, well put. Well I like to think that the concept of Self-realization comes from Gandhi where *usually we have no definite maximum in mind when we think of how far our relationships can go in this world, but for Gandhi there was such an ultimate basis of identification; he felt that the needs of his own self-expansion could only be satisfied by identifying himself with every living being. The 'set' of which he saw himself a part was the total class of all living creatures.*³²⁴

Moderator: The wide identification with all, that utilizes greater intrinsic value for all, opens the ports to self-realization.

Næss: To further explain, Gandhi believed that the *greater Self can be realized or cultivated maximally* this comes from the smaller self, the ego, which *should be and can be reduced towards zero... When the egotism-ego vanishes, something else grows,*

³²² Source: (Reed and Rothenberg 1993: 103), originally found in (Witoszek 1999: 460).

³²³ Source: (Witoszek 1999: 460, 464n28), original source is: (Treschow 1807).

³²⁴ Source: (Næss 1965: 30).

*that ingredient of the person that tends to identify itself with God, with humanity, all that lives...I believe in the essential unity of man and for that matter of all that lives...One's own self-realization must therefore somehow include that of others. The requirement of helping the self-realization of others...*³²⁵ This is the universality of the Self, oneness in all, total holistic thinking.

Moderator: Assisting in the self-realization of others is a delicate task, because in order for it to be genuine it must solely come from within. But I guess there are tasks which can encourage successful assistance, such as Deep Exposure leading to Deep Experience – these do not necessarily cross the line of intervention.

Næss: But before these tasks can be recommended, the individual must comprehend the value of Deep Questioning; which is a critical concept to the Pyrrhonian sceptical concepts that are overtly encouraged within earlier Deep Ecology.

Wetlesen: Yes, this is crucial. With Pyrrhonian scepticism, *its goal is practical, peace of mind, not theoretical, absolute truth. Nevertheless, the search for truth has an important function as a means to this end.*³²⁶

Næss: Only then leading to Deep Experience, which can be propagated through the help of Deep Exposure activities such as *friluftsliv*, where *understanding of anything in nature begins with direct experience, but this soon stimulates reflection.*³²⁷

Faarlund: Correct Arne, *friluftsliv* facilitates the path between philosophy and the opportunity for self-realization, *The Way Is the Goal, Encountering free nature is an experience of joy. There is no force stronger than joy. Joy is the way Home.*³²⁸

Moderator: Friluftsliv is an excellent modern Norwegian tactic to promote Deep Exposure. First recommended by Nansen at the beginning of the 20th century as a response to his passionate disapproval of the severed Norwegian relationship with their true surrounds, he saw Norwegian too reliant upon their social constructions.

Faarlund: Even beyond that, *friluftsliv evokes such strong responses in Norwegian society because it evokes a national identity, as sense of really 'belonging' to the land...friluftsliv is a living tradition for recreating nature-consonant lifestyles. It implies making friends with nature and passionately recreating free nature's standing*

³²⁵ Source: (Næss 1974: 38, 42). Quotation originally found in (LaChapelle 1978: 154).

³²⁶ Source: (Wetlesen 1982: 198).

³²⁷ Source: (Næss and Rothenberg 1989: 181).

³²⁸ Source: (Reed and Rothenberg 1993: 169), from Faarlund's essay "Touch the Earth".

*in our culture. It is an unselfish 'I-Thou' relationship that tires to come away from the anthropocentrism of a nature-dissonant society.*³²⁹

Moderator: So, not only is *friluftsliv* a contributor along the inner path of self-realization, but also along the outer path of identification. What a simple, but marvelous concept, that is uniquely Norwegian! Let begin to wrap it up.

Faarlund: I guess one advantage of going last is that I can give the closing remarks. *Changes of the type that our culture must go through are stuck so deep, that not even Espen Askeladd himself, with his innovative gang...will be able to snap his fingers and free us from the un-personified intellectual regime. Our societal machine is protected by control thinking and control functions. As long as the simplified mechanisms don't provoke catastrophes with uncontrollable dimensions (the green house effect, changing of ocean currents, melting of polar regions), speaking in all probability, we can only wait to achieve a correction here or a correction there.*³³⁰

Moderator: Well, we hope to alter the "machine" so there are eventually greater changes than mere corrections...and today we have compiled the basic ingredients; we just need to add some exotic spices, and most importantly, find the recipe...

Kvaløy: Well Nils, you really didn't think you would get the last word that easily did you? One quick last comment, *the task of philosophy is to look through the grid of conventional concepts; the task of eco-philosophy is to do that in a way that strengthens the observer's roots in the Earth. The grid to be penetrated now, more than at earlier turning points, is one that has grown dangerously abstract in relation to human needs: the urgent task now is to regain concreteness.*³³¹

Moderator: Yes, identification has been a central point in our discussion today at building a stronger relationship with nature. We have been going strong in discussion for a while now, it is best if we call it a day. What we have achieved today is a promising start towards the synthesis of Norwegian ecophilosophy. Much more discussion and work is needed to reach our ultimate goal, but we are certainly along the right path, headed in the right direction. *Tusen takk for i dag!*

³²⁹ Source: (Reed and Rothenberg 1993: 164), from Faarlund's essay "A Way Home".

³³⁰ Source: (Faarlund 2000: 5-6). Translated to English from Norwegian: "Endringer av det slag som vår kultur må gjennom, stikker så dypt, at selv ikke en Espen Askeladd med sitt leuge lag...ville være istand til i en håndvending å fri oss fra den avpersonifiserte forstands regime. Vårt samfunnsmaskineri er beskyttet av kontroll-tenkning og kontroll-funksjoner. Så lenge forenklingmekanismene ikke utløser katastrofer med ukontrollerbare dimensjoner (drivhuseffekten, endring av de store havstrømmene, faretruende smelting av isen ved polene, osv.), taler sannsynligheten for at vi bare kan vente å oppnå en korreksjon her og en korreksjon der" (Faarlund 2000: 5-6).

³³¹ Source: (Kvaløy Setreng 1994: 29).

Framework of a New Synthesized Ecophilosophical Vision

...a synthesis does not have to mean that the various constituents are tightly knit and that the whole is closed. It is enough for the parts to be seen together; it is adequate that these parts or aspects of man, the universe, values and facts, or poetry and science are instructively related to each other. – Arne Næss, 1962 (Næss 1962: 5).

Should one sum up the whole field that contains different authors ecophilosophy's and ecosophy's under one common designation, one must chose something so vague as 'thought processes to illuminate the human-nature relationship together with a life philosophy and diverse activities to save humans and nature, and to introduce a new lifestyle; something that distinctly points just at ecocrisis or ecology we will not be able to obtain.'³³² – Sigmund Kvaløy Setreng, 2001 (Kvaløy Setreng 2001a: 3271)

The reunion dialog will now be synthesized into a basic conceptual framework for the construction of new ecophilosophical vision; the main ideas and components extracted from the dialog can be seen in Table 1 below.

Table 1: Summation of Key Ecophilosophical Components from Dialog³³³

#	Component	Contributor(s)	Description
1	Ecological & Human crisis	Zapffe	<i>Crisis with ecological surroundings as well as the human subject</i>
2	Basic & Practical Approach	Dammann and Kvaløy	<i>Use of common language - audience is general public; for a practical purpose</i>
3	Peace, Justice, & Non-violence	Galtung and Næss	<i>Inclusion of Gandhian thinking and peace to ensure justice</i>
4	Action with Meaningful, Real Work	Kvaløy and Dammann	<i>Ecopolitical component necessary to compliment ecophilosophical base</i>
5	Complexity & Complication	Kvaløy	<i>Strive for complexity over complication</i>
6	Generalists & Specialists	Kvaløy	<i>Strive for generalists over specialists</i>

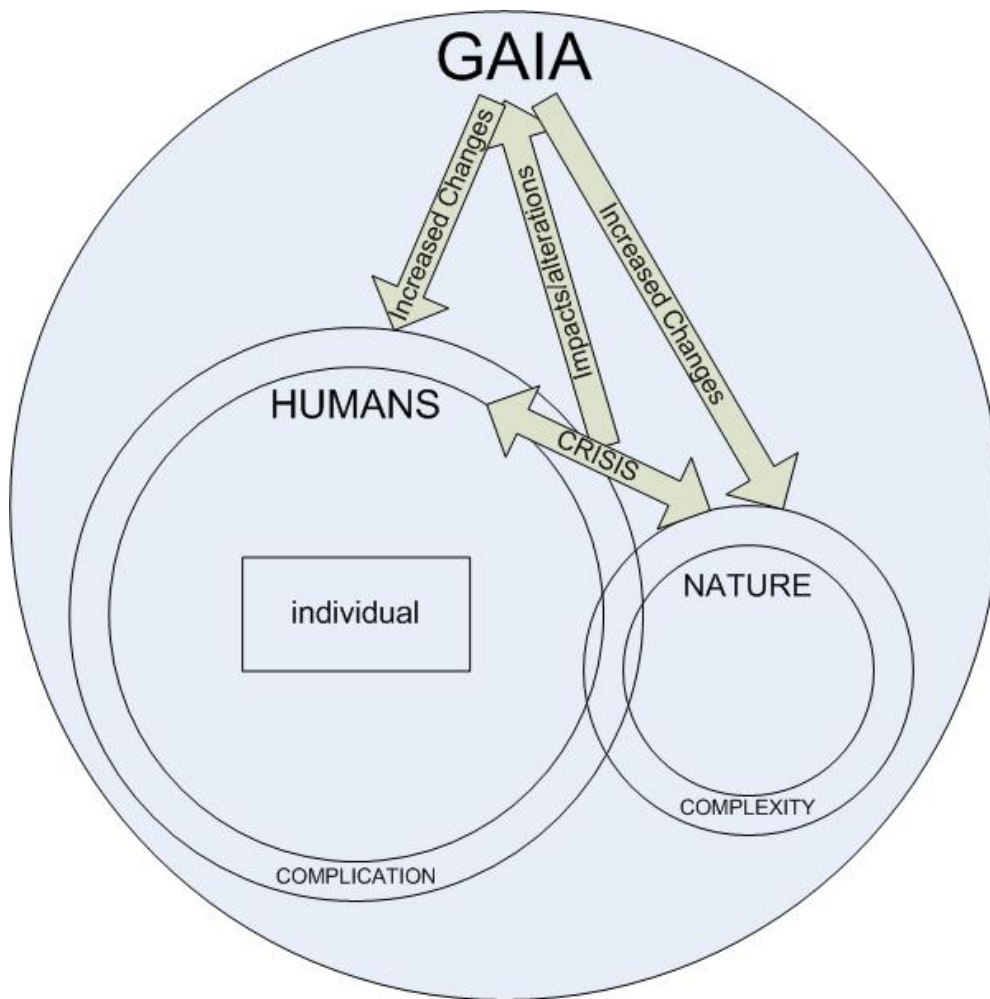
³³² Source: (Kvaløy Setreng 2001: 3271). Translated from Norwegian to English: "Skulle en summere opp hele det feltet som dekkes av forskjellige forfatters 'økofilosofi' og 'økософи' under en felles betegnelse, ville en måtte velge noe så utflytende som 'tankevirksomhet for å belyse relasjoner nature/menneske samt livsfilosofi og diverse aktivitet for å redde menneskene og naturen og for å innføre en ny livsstil'; - noe som særskilt peker på økokrise eller økologi ville vi da ikke kunne få".

³³³ This numbered listing is not a ranking or priority of ideas, the components are simply listed in the order that they were discussed in the dialog. The "contributor(s)" is the individual(s) that introduced and/or dominated the discussion of the specific component in the dialog.

7	Ecology as Foundation	Mysterud	<i>Science of ecology as a formative factor for human ecology inclusion</i>
8	Gaia Hypothesis	Kvaløy	<i>Gaia as good descriptive tool</i>
9	Ecocentrism & Anthropocentrism	Wetlesen	<i>Ecocentric approach with semi-anthropocentric intentions</i>
10	Intrinsic value	Næss	<i>Intrinsic value of all in ecosystem</i>
11	Individualism & Holism Simultaneously	Næss and Kvaløy	<i>Introspective while simultaneously maintaining holistic outward action</i>
12	Self-realization	Næss	<i>Looking deeper into oneself to better understand the outer whole</i>
13	Scepticism & Deep Questioning	Næss	<i>Path to potentiality of self-realization</i>
14	Identification	Næss and Faarlund	<i>Formulating identity to better comprehend intrinsic value</i>
15	Deep Exposure & Deep Experience: <i>Friluftsliv</i>	Faarlund	<i>The path between ecophilosophy and deep questioning/ self-realization</i>

As according to the early ecophilosophical discussion throughout Norway's history, as well as the later explicit renditions, the synthesis draft framework will be motivated by the threat of a crisis, within/between humans and the natural surroundings. The multi-faceted crisis can be seen as an impact of the dominating anthropocentric centered worldview leading to a lack of intrinsic value of our surroundings, thus producing a disconnected relationship. The divided relationship leads to increased impacts/alteration to the greater ecosystem (Gaia), where humans and nature in turn experience increased change which can not be fully managed, thus threatening human's well-being, stability of our surroundings, and ultimately civilization as we know it; see Figure 1 below as a simplified rendition of the current relationship and problem to be confronted.

Figure 1: Simplified Diagram of Current Relationship and Effects



The created ecophilosophical draft framework is based on a more ecocentric standing, showing humans contained in nature, but still in the center, because the greater goal is interested in preserving the human habitat for human survival, through a strengthened connection with the environment and nature (see Concentric Diagram in Figure 2). An ultimate goal of the ecophilosophical measure should be a sceptical approach to the current relationship dilemma, as well as the holistic Deep Questioning of the entire path followed in the concentric diagram, leading all the way back to the individual (optimally, but not compulsory, through the acquiring of self-realization) – thus inadvertently/subconsciously gradually strengthening one’s relationship to their (natural) surroundings. It is “gradual” because the ultimate goal is not finite, it is repeatedly strived for, where every attempt (successful or unsuccessful) it hopefully becomes that much stronger.

³³⁴ Reference: (Harding 2007). Harding mentioned that the ontology part should be “Deep Experience”; but the precursors of Action/Deep Exposure actually begin the definition of reality. Harding also stated that the ethics part should be “deep commitment”, thus confirming point 8 of the 8-point Platform of Deep Ecology; as discussed in the dialog, this can be too authoritative, and completely unnecessary to state for an already “committed” individual. It seems more harmonious for

shown in the concentric diagram is traveled along the following path of the individual towards Identification, or possibly Self-realization, while relying on Deep Questioning that stems from the experiences of Deep Exposure/Action:

1. Before beginning “real meaningful work” (represented here by the first level within nature - Deep Exposure and/or Action), an individual must first comprehend and expose one’s primary personal filter as related to ecophilosophy (Filter A) which encompasses the individual in the form of values, worldviews, morals, affiliations, etc. A similar representation to this filter is Ecosophy as defined by Næss, and seen in the primary level of his Apron Diagram for Deep Ecology. Understanding this filter allows the individual to truly travel outside one’s own personally constructed limitations along the path towards a greater connection with one’s surroundings.
2. Empowered with a cleansed vision after exposing one’s outer filter (Filter A), one can more easily look through the human dominated context, breaking through the complicated factors of the dominating worldview, and begin to study the ecophilosophical filter (Filter B). This step is similar to level 2 of the Apron Diagram, the Deep Ecology 8-point platform. Filter B should not necessarily be in the form of an unyielding platform, it should strive to be more open and less rigid than the Deep Ecology platform, attempting to pull the individual through rather than block a majority of individuals out. Filter B will be constructed in a clear manner with easily understood language and style; it will most importantly utilize various principles discussed in the dialog such as peace, generalists, ecology, etc. for the purpose of lending the individual a broad ecophilosophical direction and some common principles to identify with others searching the same truth.
3. If the encouraging premises of Filter B are understood (it may not be necessary for them to be fully accepted on all counts), one is best prepared to experience the practical components of cooperative Action and/or Deep Exposure in one’s natural surroundings (there are certainly other components

the ethics to be based on one’s identification with the surroundings, where commitment is inherent if one already truly identifies.

than these specific two that may work at this level). An individual can follow differing paths to these events, or the same path which leads to a simultaneous experience. Action is the process of non-violently confronting any perceived contradictions of knowledge gained along the previous path; the confrontational experience collectively with others gives the individual greater insight into the intrinsic value and complexity of one's surroundings. Deep Exposure in nature as an individual or small group, which can be best represented by *friluftsliv*, has the same effects of Action, with the added potentiality of creating a Deep Experience for the individual. Although empowering, Deep Experience is not absolutely necessary to envision the next level of formulating intrinsic value.

4. Assigning intrinsic value to all life (organic and inorganic) inside and outside the human realm has the potential of occurring after an individual cycles through the framework numerous times, where as with the other components, becoming greater every time (on average). An individual may also deem this as an appropriate “stopping” point to begin questioning the path taken as one returns to the beginning of the cycle, back at the individual level. The acceptance of intrinsic value of all life within Gaia further strengthens the previous path taken, as well as the path forward. Every individual will have varying concepts for their own definition of intrinsic value (from near equal value, to varying degrees below), and this should not be discouraged, but the reality of evil should not be ignored in this step, to be further discussed below.

5. The process of contemplating intrinsic value gives an individual greater/wider identification with the surroundings that are assigned deeper worth. Identification can just as easily evolve from the Action/Deep Exposure component where the completion of a real, meaningful, practical exercise can alter one's identity towards the knowledge gained. An individual that begins to identify with nature is an individual that is strengthening one's relationship with nature, as well as one that is questioning the total identity – the identity before and after alteration. The formulation of identification is one of the final precursors toward the possibility of Self-realization.

6. While Deep Questioning is seen as an ultimate goal, as stated previously, this goal is infinite, and in addition, should be encouraged through the whole process - continually traveling back down the paths taken to the individual for reflection, as seen for almost every component in the framework. The continuous sceptical stance to the formation of new knowledge, and contemplation of old mainstream knowledge (modern society), gradually elevates the individual to a level of peace (an outsider may define this as truth) with then even greater possibility of the achievement of self-realization. Deep Questioning is a natural and just way to social change because its changing abilities are not authoritative; the desire, as well as tools for change, originates from each individual upon their own accord and construction.

7. Where self-realization is desired for maximal impact upon the individual, it is not entirely necessary part of the process; it can be seen as a bonus achievement, especially because an individual at this level can greatly assist others achieving the same, or more importantly in Deep Questioning.

The Concentric Diagram proposes a framework for realigning an individual's thinking in relation to one's surroundings. The draft framework encompasses Norwegian ecophilosophical components, as well as attempts to follow the tradition of individualism and holism (simultaneously) for the possibility of self-realization. Although the diagram is presented as a linear path, it must be reiterated that it is circular, and multi-dimensional. Circular because the search never truly ends, when it appears completed, it should begin again with the possibility of an even more powerful conclusion every time; multi-dimensional because while it may seem that the starting point is the inner individual moving outwards, if the individual's mind is trained towards the whole, then the outward forces are actually moving towards the individual with every forward step - gradually meeting in the middle (this is not easily depicted in the Concentric Diagram). The focus is on the individual and their maturation, while concurrently interested in the whole and its condition, at the same time actively working on both levels with determination – naturally developing the prerequisites for self-realization. The framework follows this

tradition set forth by Treschow, repeated by Næss, and inwardly or outwardly contemplated by all other Norwegian ecophilosophers in one form or another.

The delicate balance of the framework originates from the synthesis of the two main concepts of Ecophilosophy and Deep Ecology, an idea briefly addressed by Kvaløy almost 15 years ago:

Perhaps this reflects two different ontologies – one of systems and system relationships (in Naess's case with Spinoza as a source of inspiration); the other of *process* as basic to everything [in Ecophilosophy]. In any case I feel that the two projects complement each other nicely. Both engage people in work that badly needs to be done, probably people with different backgrounds and temperaments that would not find inspiration in both approaches. The differences and similarities between these two approaches could certainly be discussed at length... (Reed and Rothenberg 1993: 120)

The similarities and differences have never been thoroughly discussed, neither has an attempt at synthesizing Norwegian ecophilosophy through these two approaches as the main factors as Kvaløy mentions. Kvaløy believes they can complement one another, and Næss agrees on the same principles, “[Kvaløy] had his own variety of Marx-influenced theory, where the concept of work has a very central place...So we differed very much in theory, but completely agreed in all matters of practice, and especially on the high-level Gandhian approach” (Rothenberg 1993: 133). A synthesis of Norwegian ecophilosophy is not a far-fetched idea – it may have even been silently encouraged by the main actors of the study period, but never attempted in this manner until now.

A textbook definition of synthesis as it is used here can be explained as: “in philosophy, the combination of parts, or elements, in order to form a more complete view or system. The coherent whole that results is considered to show the truth more completely than would a mere collection of parts. The term synthesis also refers, in the dialectical philosophy of the 19th-century German philosopher G.W.F. Hegel”.³³⁵ Hegel believed that the truth of a proposition could be achieved through a synthesis of a single thesis and its anti-thesis. Synthesis is used slightly different here, not to counterbalance the polarities,

³³⁵ Source: (Encyclopedia Britannica, [online] – URL: <http://www.britannica.com/eb/article-9070758/synthesis>).

but to take value out of various ideas to create a single idea towards obtaining truth. But caution should be taken in this approach.

Where value was extracted from the dialog in order to compile major components, one must be careful when extracting value, and implying intrinsic value, as to be cognizant of the counterbalancing forces. All of the good can not be taken out of various ideas without acknowledging the bad, otherwise the bad will undoubtedly reemerge within the consolidated good. The proposed framework of synthesized philosophy must keep this point in the forefront, recognizing the balance between good and evil. Anker stresses this dilemma with his proposal for ecophilosophy's return to scepticism (mainly of progressive industrialism): "Such a re-orientation presupposes, however, that the sceptical deep ecology addresses the question of evil – the question which keeps haunting non-anthropocentric ethics" (Anker 1999: 441). The haunting comes from the fact that a total biocentric standpoint forces humans to identify with all in nature that we traditionally deem as ugly, foul, and evil; and if biocentrics refuse to identify with these obtrusive terms, then it just "may lead to the extension of evil."³³⁶ Solely concentrating on good values can be naïve, opening a hole for the infiltration of the unwanted.

It should finally be noted that the framework is not necessarily a conversion tool, but as previously stated, a circular path for an individual to question and realize their relationship to their natural surroundings. The framework is not specifically geared towards those individuals that have a mature relationship with the environment, nor is it addressing those that are adamantly opposed to gaining fresh knowledge. The general audience is those that have an inner feeling of disconnect, and wish to explore and question that feeling further – thus they are already partially "primed". Although a critic of Deep Ecology and biocentric approaches, Anker commends the sceptical approach, "...deep ecology's original core, the sceptical approach to modern industrial society, remains the most complex and the most stimulating contribution to the environmental debate" (Anker 1999: 431).

³³⁶ Source: (Anker 1999: 439).

Conclusion: A New Story

To identify nationally significant memes demands a holistic approach to culture. It's not a matter of investigating isolated phenomena, but multiple, varied customs and conducts of a culture through a long historic period. It finds numerous theoretical pitfalls, but hopefully is advantageous likewise. A memetic understanding of cultural transitions loosens the first investigation of the society from clean constructivist theorizing. That gives a corrective to the study of society as a phenomenon in constant change. The memory is invariably a testimony about continuity and feelings of contact with the past, which is the basis for identity.³³⁷

– Nina Witoszek, 1998 (Witoszek 1998: 169).

Nina Witoszek recently challenged an auditorium full of individuals from all academic and professional disciplines, stating that humans need a “new compelling story, a mythos” to address the currently alienated human-nature relationship by explaining what has happened, what is happening, and what is going to happen.³³⁸ She referred to the revered Norwegian story of Askeladden, where she reminded the listeners how he maintained “nature as his partner” and succeeded in his goals through “innovation, partnership, and adaptation”. The synthesized ecophilosophical framework of this Thesis includes the basic components of that new story Witoszek requests, but the question still remains how that story should be told. The formation, presentation, and distribution of the story is far more difficult to perfect than the mere creation of its content and basic structure.

The goal of this Thesis was not to expend massive amounts of energy and resources only to have it be filed away among the archives of the University; the motivating force behind this work was that it was always more than a scholarly exercise. The purpose was to explore the historical context of the human-nature relationship and its collective response in Norway,

³³⁷ Translated to English from Norwegian: “Å identifisere nasjonalt betydningsfulle memer krever en holistisk tilnærming til kultur. Det dreier seg ikke om å utforske isolerte fenomener, men mangfoldige, varierte skikker og handlemåter i en kultur gjennom en lang historisk periode. Det finnes tallrike teoretiske fallgruver, men forhåpentlig er fordelene like mange. En memisk forståelse av kulturoverføring løsgjør for det første undersøkelsen av samfunnet som et fenomen i stadig forandring. Minnet er ufravikelig et vitnesbyrd om kontinuitet og følelsen av kontakt med fortiden, som er grunnlaget for identitet” (Witoszek 1998: 169).

³³⁸ Witoszek’s challenge occurred during a speech at a SUM symposium at the University of Oslo entitled “What’s happening to Gaia” on April 27th, 2007. The symposium was the inauguration of the Arne Næss Chair in Global Justice and the Environment. Witoszek highlights the background of her challenge in her book *Norske naturmythologier* (Witoszek 1998).

ecophilosophy, and to extract value from this analysis for future use and application. But, the final output of the Thesis, a draft ecophilosophical framework, does not meet the ultimate goal of immediate use and application towards the stated problems, it does not contain the baseline for a story to insure dispersal. This vehicle is missing, and its presence and importance has not even been addressed. Even a completed, marvelously designed synthesized ecophilosophy with all of the “right” components, could become simply interesting conversation during its brief flowering, only to then be unceremoniously entombed on the paper it is written upon. The Thesis can be seen as working backwards towards the goal, where the pieces of the story have been collected, before the actual story is imagined. But the final story gives the ultimate ecophilosophical message its life and propagation, a story is needed to entirely fulfill the ultimate goals of the Thesis, and become a long-term reality.

Witoszek is not the first to highlight the importance of stories in shaping culture, and their role in repairing the human-nature relationship. Cultural ecologist David Abram believes that “Spoken stories were the living encyclopedias of our oral ancestors, dynamic and lyrical compendia of practical knowledge. Oral tales told on special occasions carried the secrets of how to orient in the local cosmos...The stories carried instructions...how to live well in this land without destroying the land's wild vitality” (Abram 2004). Stories are culture’s historical wisdom, giving time-tested knowledge to each new virgin generation. Abram is touching on the value of *memes*, a particular cultural vehicle for the transmission of information or a story such as Witoszek deems necessary. Memes most importantly relate to the propagation of a story in that they encourage the subconscious priming of individuals that otherwise would not be interested in ecophilosophical themes on their own initiative.

Across the globe, humans are craving a new story to relate to and give them guidance that is based on wisdom, but also modern in appearance. This desire is evident in the general human loss of direction and identification, one example can be seen in that many (especially youth) define their greater purpose as a search for their *cause célèbre*, even if the action is destructive or

demoralizing. The selfish mass identification with evil tendencies unveils a major disconnect on many levels, not just with one's surroundings. A majority of new stories that are being created seem to be either based on limited, weak or incorrect knowledge, either not arousing the masses, or rallying them around unjust causes. A new (ecological) story must entail a poignant inner/outer purpose and promote clear identification to ensure initial interest if obtained.

A further obstacle exists that is embedded in modern human nature - humans are generally insistent on change at all levels, but when it comes down to it, are reluctant to actually changing. A new story must somehow release this cautious reluctance, giving humans the confidence to slightly alter our relationship with nature to change for the sake of lessening a crisis. A new story must not only on this level be embracing, but must embrace a concept that has been forgotten, or is not available in the mainstream worldview. In the same auditorium, and with same audience that Witoszek proposed her challenge, Stephan Harding announced he may know the missing forgotten link, "We don't have a story in our culture...that combines a mythos for appreciation of spirituality"³³⁹.

The previous Norwegian attempt to revive ecohumanism through organized ecophilosophy did not fully succeed, there was no special story to follow, but there is much value to be taken from their efforts. The synthesized framework compiles the latest climax of collective ecophilosophical wisdom (based on Deep Questioning), which itself grew from centuries prior of ecophilosophical wisdom (mythological based on Askeladden, and philosophically based on Treschow). The formation of an intriguing story can be one step closer to a healthier relationship with our surroundings, for this civilization, and the next; gradually increasing depth within individuals following through to an increase of depth within our species. Stephan Harding recalls a recent conversation with Næss, where Næss expels his wisdom, "Depth never stops...it continues to grow and become deeper and deeper".

³³⁹ Harding presentation at the SUM symposium at the University of Oslo entitled "What's happening to Gaia" on April 27th, 2007. Harding was awarded the co-chair (shared with James Lovelock) for the *Arne Næss Chair in Global Justice and the Environment*.

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